

No opinion has been adduced that does in any, or the slightest degree militate against the grand fundamental doctrines of our holy religion, as for-instance, the Doctrine of Baptism, or of the Trinity; nor is there anything throughout the whole work that is not perfectly consonant with the tenets of our Church, as contained in the Liturgy and Articles.

Many talented scholars, as well as inferior ones, both in ancient and modern times, have taken up the Bible to read, not in the humble, meek spirit of a sincere Christian, but in a proud, worldly temper, hoping to find some error, some anomaly, at which to aim the arrow of scepticism and infidelity; but this study has generally, through the overruling providence of God, ended in leading the sceptic and infidel scholar to that which is more lasting, more valuable, than all the boasted wisdom of the world—even the knowledge of the dealings of the Most High.

That this work, though not pretending to rival in scholarship, or profound learning, its older and more able predecessors in Biblical lore, may yet be the means of helping many a sincere and right-minded Christian in the study of the Book of Life; and also may lead many a careless reader and hearer of its sacred truths to a more hearty longing for greater spiritual knowledge and growth in heavenly wisdom, is the most earnest wish and desire of

A CLERGYMAN OF THE CHURCH OF ENGLAND.

AUTHOR'S PREFACE.

A BOOK purporting to furnish THE REASON WHY OF THE BIBLE should, of all books, be the most interesting, and, next to the volume that forms the subject of its query, the most important.

Who has not heard of the Bible? Who, in these days, and in these regions of the earth at least, has not read it? Who is unconcerned in the message it conveys? The Bible is the best known of books; as it is now (thanks to the press) the most readily obtainable. There is not, or need not be, a single homestead, whether within the sound of the "church-going bell," or removed to newer and less happy neighbourhoods, in which it does not obtain an honoured place.

But, it may also be asked, of its tens of thousands of readers, how many are in possession of those data upon which a reasonable and intelligent confidence in its history and authority are founded? And it must be painfully evident that to this question an extremely unsatisfactory answer can alone be given. Very much of what is learned at school is forgotten in after-life. This arises partly from the nature of the case, and partly from the fact that the knowledge communicated, from a variety of causes, has not been of a character to impress itself upon the memory.

But the Reason Why of the Bible should be a household phrase. Why we esteem the sacred volume above all others; why we cherish it as the *sine qua non* of the domestic library; why we resort to it in trouble, and hold to its revelations and promises, equally in sunshine and shadow, should be, of all our knowledge, the best grounded.

The present work professes to have collected, not only a large number of answers to as many important questions, but

to present in a brief and intelligible form the worthiest motives for the credibility of the sacred Scriptures. It does not aim at the position and character of a commentary, strictly so called. From a great number of bulky and learned books the Author has culled the most obvious and tangible "reasons." In some cases the passages quoted have been given literally; in others they have been abbreviated or paraphrased; in all cases they have been weighed calmly and impartially. Nor has a dogmatic tone been indulged. Where doctrines have been stated, the authorities for them have been named, and the reader has been left to accept them or not, accordingly as he estimates the weight of that authority.

The limits of the work prevented the insertion of other important collateral reasons for some of the facts and precepts in addition to those given. But it was thought that, with ordinary minds, one good reason for a thing was sufficient.

The relative space occupied by the Old and New Testaments will be seen to be rather unequal, and not proportionate to the two great divisions of the Bible. The reason for such an arrangement has been, that in the opinion of the Author the New Testament claimed the larger amount of attention, and presented greater features of interest. Besides which, the subject had been less frequently considered. With respect to the latter portion, scarcely a point of interest or detail has been passed over without notice, and perhaps a larger amount of minute information has never before been brought together in so convenient a form, or within so limited a space.

In illustration of this the reader is referred to the instance of the resuscitation of Lazarus (paragraphs 880-1, page 193). After the miracle-working words, "Lazarus come forth," had been uttered by our Saviour, the bystanders were directed to "loose" the restored man, and "let him go" (John xi. 44). In ninety-nine instances out of a hundred these words, fully appreciated by the friends of Lazarus, have awakened no very definite idea in the mind of Bible-readers. The BIBLICAL REASON WHY shows, by means of a small engraving and a short paragraph, the whole meaning and scope of such an order.

Again. How many readers of the Epistles of St. Paul,

when turning over that to the Galatians, have paused to consider who, and of what character were the Galatians? And with what a new interest will a British or American student peruse those inspired leaves, when he learns for the first time that these Asiatic Christians were probably some of his own ancestors—Gauls who, under Brennus, had migrated, unconsciously as it were, to within sound of the apostolic trumpet.

A list of authorities consulted and quoted will be found in the following page. It should be here stated that the list includes but a small proportion of the works consulted by the writer, who has, during many years, devoted much attention to Biblical subjects. The illustrations have been selected from the best sources, and, it is hoped, will materially assist the elucidation offered by the text.

For the purpose of ensuring the greatest possible accuracy, the MS. and the proof sheets were passed through the hands of a gentleman in holy orders. His testimony to the soundness, accuracy, and utility of the work will be found expressed in the Introduction which precedes these pages.

That the perusal of his book may be attended with as much pleasure to the reader as has resulted from its composition, is the Author's heartfelt wish.

London, 1859.

LIST OF AUTHORITIES AND WORKS

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WORKS BY THE SAME AUTHOR.



THE REASON WHY GENERAL SCIENCE.

THE REASON WHY. NATURAL HISTORY.

THE HOUSEWIFE'S REASON WHY.

THE HISTORICAL REASON WHY.

ETC., ETC.

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THE BIBLICAL REASON WHY.

CHAPTER I.

OF THE ORIGIN AND CHARACTERISTICS OF THE BIBLE AND ITS
VARIOUS TRANSLATIONS.

1. *Why is the Bible the most venerable as well as the most interesting of books?*

Because of its divinely-inspired authorship, and because it is a record of those dealings of God with His creatures which it concerns every human being to be well acquainted with. It is the revealed will of God, making known His love, law, and judgments.

2. *Why is the Bible so named?*

From *Biblia*, a Greek word signifying "the books," or "the small books," or from *Biblos*, "the book," it being THE BOOK by way of pre-eminence; containing the revelations made from God to man, the principles of the Christian faith, and its rules of practice.

3. The word Bible occurs in the preface to Ecclesiasticus, and in 2 Timothy iv. 13, of the Septuagint version. Before the adoption of this name, the more usual terms in the Christian Church by which the sacred books were denominated were, "the Scripture," "the Scriptures," and "the Sacred Letters."

The Bible consists of two parts—the Old and the New Testaments. The former was written in Hebrew, with the exception of the Books of Ezra, Nehemiah, and Daniel, which were in Chaldaic, the latter in Greek. The Old Testament was translated into Greek at Alexandria, under the monarchy of Ptolemy Euergetes (B.C.

This version was called the *Septuagint*.

Meaning of their Titles.

The whole Bible was rendered into the Saxon tongue about the year A.D. 1000. Various later translations were made during the fourteenth century. The authorized version was commenced in the reign of James I. (A.D. 1604).

4. Why is the term "HOLY SCRIPTURES" applied to the Old and New Testaments?

Because, as the word Bible signifies "the book," or "book of books," the word Scripture, or writing, in this instance implies that these are "the writings of all writings."

5 The word Scripture is applied in 2 Pet. i. 20, in Mat. x. xv. 29, Acts. 17, and the great H. in 2 Tim. ii. 13, to the sacred writings then collected. About a. d. 180, the term "Holy Scriptures" was used to include the Gospels. From the end of the 3d and beginning of the 4th century, at which time a collection of the New Testament writings was generally received, the term came into constant use, and was applied as it is to all the books contained in the version of the Septuagint, as well as those of the Hebrew canon.

6. What is the meaning of the term "inspired," as applied to the sacred writings?

It implies that the authors of the Biblical books were informed, either mediate or immediately, by the Spirit of God, of such matters as it was necessary they should write; or, in the apostolic words (2 Peter i. 21). "Holy men of God spake as they were moved by the Holy Ghost."

7. The definition of the word *spirit* given by Dr. Knapp is as follows:—
 "It may be best defined, according to the representations of the ~~—~~ quadrists, ~~—~~
 reves, as an extraordinary Divine agency upon teachers and pupils, giving instruction,
 whether oral or written, by which they were taught what and how they should write
 and speak."

A strong proof that the Scriptures have been divinely inspired, is that they were dictated, at least in effect, by the writers themselves. That the writers were delegated by Divine Providence to a particular work, is shown by the design of some ~~of~~ performed by each. The truth of these names is evident on a. All the testimony of script^{ure} has failed to show that any other authority rests.

8. *Why are the Scriptures divided into the Old and New Testaments?*

In order to mark a distinction between the books held sacred by both Jews and Christians, and those received only by Christians.

9. The Old Testament consists of thirty-nine books, divided into the Law, the Prophets, and the Writings. The New Testament contains twenty-seven books, divided into the Gospels, the Acts, the Epistles, and the Revelation.

Their Transmission to us.

the latter, twenty exhortative, and on the last, of a mixed hortatory and prophetic character.

10. *Why are some of the books of the Old Testament called "canonical," while others are termed "apocryphal"?*

Because about the genuineness of the former there has never been any doubt in the universal Church; with regard to the latter, the word applied collectively to them signifies that the evidence about them is not so clear. The estimation in which the Church of England holds the books of the Old and New Testament, and those of the Apocrypha, may be gathered from her sixth Article.

11. The word Canon, from the Greek *kanon*, means *standard*, *rule*, *measure*, *rule*, *rule*. Applied to the present subject, it signifies all the books which are received as canonical. Apocrypha signifies *secret*, *hidden*. The Council of Epiphanius (390 A.D.) is the percursor of the Council of Trent (1545) in declaring, although it doubts their full authority in determining questions of doctrine.

12. *By what means have the Scriptures of the Old Testament been handed down to us from the remote period of antiquity at which they were written?*

The same Providence that directed their execution would, of course, watch over their transmission to us. It is probable that, as well as the law, the other sacred books were preserved in, or by, the ark of the covenant; and Josephus informs us that the law was among the spoils which graced the triumph of the Emperor Titus when he returned from the destruction of Jerusalem.



13. Copies of the original Hebrew text have descended to our times in the form of manuscripts written upon skins of animals, and dating from the 12th century.

PAPERS, THEY ARE KNOWN AS THE
USED FOR BOOKS AND ARTS.

Greek and Latin Versions.

14. *Why was the Septuagint version of the Old Testament so named?*

Because it was said to have been the work of seventy translators.

15. The tradition which was received by all the early fathers and by the rabbins was to this effect. Ptolemy Philadelphus, king of Egypt, when forming a library at great expense, was advised by Demetrius Phalerens to apply to the Jewish high priest, Eleazar, for a copy of the book containing the Jewish laws. Having been a great friend and benefactor of the Jews, he had no difficulty in obtaining this. He then requested Eleazar to send him learned scribes, for the purpose of translating the books into Greek. Seventy-two interpreters were selected, and sent, six of each tribe of Israel. Having been designated accordingly with a magnificent copy of the law, they were received and entertained by the king for several days with great respect and liberality. Demetrius led them to an island, where they lodged together. The translation was finished in seventy-two days, having been written down by Demetrius, piece by piece, as agreed upon after mutual consultation. It was then publicly read by Demetrius to a number of Jews, whom he had summoned together. They approved of it, and imprecations were uttered against any one who should presume to alter it. The Jews requested to take copies of it for their use, and it was carefully preserved by command of the king. The interpreters were then sent home loaded with presents.

16. *What is the meaning of the word Vulgate?*

It is derived from the Latin word *vulgata*, "common," and is applied to the Latin version of the Scriptures made by St. Jerome, between the years 382 and 405 of our era, because it was intended for the common use of Christians throughout the world.

17. The olden Latin versions, which were very numerous, and some of them very imperfect, were superseded by this of St. Jerome. A version used authoritatively before is called the Old Vulgate. About two hundred years after the death of its author, the Vulgate became almost universally admitted, although it received no official sanction until the Council of Trent. This Latin version is remarkable, also, as being the first book ever printed. The earliest printed editions are without date; the earliest dated editions bear that of 1462.

18. *Why is the "authorized" version of the Scriptures so called?*

Because translated from the original tongues, and appointed to be read in churches, by special command or authorization of King James I., A.D. 1611.

19. This work originated with Dr. John Rainolds, of Corpus Christi College, Oxford. Forty-seven persons were engaged upon it. They met in companies at

First English Printed Bibles.

different places, having the r respective tasks assigned them. The whole was revised by twelve men together, two having been chosen out of each of the six companies. The ultimate revision was made by Dr Miles Smuta and Dr. Bilson. The whole expense was defrayed by Barker, who had a patent for its publication.

ENGLISH PRINTED BIBLES.

Previously to the publication of the "authorized version," there had been—

I. WYCLIFFE'S VERSION.

John Wycliffe was born at a village near Richmond, in Yorkshire, about the year 1324. In 1360 his name is first mentioned in connection with some controversy as with the friars or regular clergy of that period. He graduated at Queen's College, Oxford; from thence he removed to Mertin College. He assumed great austerity of life and demeanour, and held in his public sermons that the Pope, the higher clergy, and the priests were bound to imitate our Saviour in poverty as well as in virtue. He established an order called "poor priests," who were clad like himself, refused to accept of any benefice, and itinerated with the permission or against the orders of the bishops. Wycliffe was protected by the Duke of Lancaster, ultimately accepted a benefice, and died while assisting at the mass offered by his curate on Innocent's Day, 1384. The author, although a man of zeal and of moderate learning, was ignorant of the Hebrew and Greek languages; consequently his Bible was only a rendering from the Latin Vulgate. There are indications in it of his having received the assistance of other hands.

II. TYNDALE'S TRANSLATION.

William Tyndale was born about 1477 at Hunt's Court, in the parish of Nibley, in Gloucestershire. He was sent to Oxford, whence he removed to Cambridge. Leaving that university he became tutor to Sir John Welch, of Little Sodbury, in his native county. He appears to have awakened fears among his friends on account of his advanced opinions in religious matters; and he fled first to London and thence to Saxony, where he is said to have met Luther. He next settled at Antwerp, where he executed his translation. He was strangled at the Castle of Villefort, near Brussels, at the instance of Henry VIII. The language of Tyndale's version, which is from the original tongues, is pure, appropriate, and perspicuous. It is an astonishing monument of the indomitable zeal and learning and perseverance of its author.

III. COVERDALE'S VERSION.

Miles Coverdale, Bishop of Exeter (A.D. 1531), was a native of Yorkshire, and born in 1477. He was educated in the house of the Augustinian Friars in Cambridge, under Prior Barnes. He became a monk, and in 1514 was ordained a priest at Norwich. About 1531 Coverdale showed himself a Protestant by his conversation and sermons. He went abroad about this time, and probably assisted Tyndale in

English Printed Bibles.

his translation. In 1534 a version appeared, with a preface to Henry VIII. The preface is a treatise on the Sacrament of the Eucharist, and is the work of Coverdale. Coverdale was a monk of the Charterhouse, and was the first to introduce the Bible into England. He was a man of great learning and piety, and was much respected by the people. He was also a great writer, and his translation of the Bible was the first printed Bible in England. It was a very good translation, and was much used by the people. It was also the first Bible to be printed in England. It was a very good translation, and was much used by the people. It was also the first Bible to be printed in England.

This version is referred to by Tyndale as the "first translation." It was not a new version, but a correction of the previous version. It was a very good translation, and was much used by the people. It was also the first Bible to be printed in England.

IV. MATTHEW'S BIBLE.

Is another and revised edition of Tyndale's. Its first edition was produced in 1537; another edition was published in 1539.

V. TAVERNEUR'S BIBLE.

Richard Taverner, the editor of this work, was a learned layman. His Bible was published in 1539. It was a very good translation, and was much used by the people. It was also the first Bible to be printed in England.

VI. CRANMER'S BIBLE.

Thomas Cranmer, Archbishop of Canterbury, is well known to need any further notice. The first great Bible, which is a paraphrase of the Bible, was published in 1539. It was a very good translation, and was much used by the people. It was also the first Bible to be printed in England.

VII. GENEVA BIBLE.

Was the work of William Whiston, a learned layman. It appears to have been begun in 1538, and completed in 1540. It was the first Bible printed with the Hebrew text; previous editions had been in the Gothic or "Black-letter" script.

VIII. PARKER'S, OR THE BISHOP'S BIBLE.

Archbishop Parker was a native of Norwich. He was born in 1504, and died in 1545. He was a learned layman, and was much respected by the people. He was also a great writer, and his translation of the Bible was the first printed Bible in England. It was a very good translation, and was much used by the people. It was also the first Bible to be printed in England.

English Printed Bibles.

This volume was superintended by the English printers, it being carefully revised after the originals by fifteen scholars, eight of whom were bishops. Different portions were assigned to different scholars, the initials of whose names are placed at the end of their several parts. It was, as is generally supposed, undertaken at the royal command. The text is so revised, as is considered much better than that of any preceding one.

20. *Why are certain words in the authorized version of the English Bible printed in italics?*

To show that those particular words have been inserted or interpolated to elucidate or improve the sense, and were not in the original text, whether Hebrew, Chaldaic, or Greek.

21. *Why is the Roman Catholic version of the Holy Scriptures called the "Douay Bible," and the "Rhemish Testament"?*

Because the former—a translation from the Latin Vulgate—was first published by the English college at Douay, in Belgium (A.D. 1609), and the latter, also from the Latin Vulgate, was first made and issued from another English college at Rheims (A.D. 1582).

22. These are the only versions used by the Catholics; they are very literal in their rendering, but not equalled as to style and beauty by any one of the Protestant versions. The Douay Bible and Rhemish Testament are accompanied by annotations of a very brief character.

23. *Why is the mark ¶, or paragraph, used at certain distances in the authorized version of the English Bible?*

To denote that at that point of the psalm, chapter, or discourse, a new subject has commenced.

24. This division into paragraphs was adopted for convenience sake by the translators of this version, who were also the authors of the headings to the chapters. The division into chapters of the Old and New Testaments assumed its present form at the instance of the translators, and is marked by some to Stephen Langton. Archbishop of Canterbury. It hardly necessary to say that the present or contents do not in any way partake of the secret character of the text.

B.C. 4004.—The Five Books of Moses.

CHAPTER II.

OF THE PENTATEUCH, OR FIVE BOOKS OF MOSES.

25. *Why are the first five books of the Biblical collection called the Pentateuch?*

From the two Greek words, *pente*, "five," and *teuchos*, "a volume," i. e., "the five-fold volume," or "instrument."

26 An universal and most ancient tradition declares the Pentateuch to be the work of Moses, the first Divine lawgiver. Any attacks upon their authenticity have been met by the best and most solid answers, and when it is considered that the whole weight of evidence furnished by the existence, the history, and the institutions of the Jewish people rests upon their truth, nothing further in the way of proof appears necessary.

"The books of Moses, no monument, either historical or astronomical, has yet been able to prove false, but with them, on the contrary, agree, in the most remarkable manner, the results obtained by the most learned philosophers and the profoundest geometers."

27. *Why is the first book of Moses called Genesis?*

Because that word, with which it commences, signifies "creation," "origin," "first;" implying that this portion of the sacred writings contains an account of the origin or creation of the world and its inhabitants.

28 It was customary with the Hebrews to designate any portions of their sacred literature by the first word contained in them. The commencing word of Genesis in the Hebrew is *Bereschith*, "in the beginning." In the Hebrew Bible, the first book of Moses has no title. Its present one was prefixed to it by those who translated it into Greek.

Genesis contains, besides the account of the creation and apostasy of man, a history of the deluge and of the first patriarchs, to the death of Joseph.

29 *Why does the Bible commence with these words, "In the beginning"?*

Because, although the formation out of nothing of this earth, with its inhabitants, may not have been the first creative act of the Deity, it was so as far as man is concerned. The idea of Time commences only at this point.

30 The original cause of all things must be God, who in a moment spoke, and heaven and earth were made; heaven with all the angels, and the whole mass of

H.C. 4004.—The Creation.

the elements, in a state of confusion and blended together, out of which the beautiful order, which was afterwards so admirable, arose in the space of six days.

31. *Why was the earth said to be created in six days?*

It is generally admitted that the term "day" here has a figurative meaning; and the phrase "six days" may be understood to indicate the order and progress of creation, rather than the time it occupied.

32. Because we learn from various parts of the sacred writings, as well as from analogy, that time was not a necessary ingredient in the work of creation. "He spake, and they were made; He commanded, and they were brought forth;" and similar phrases, express the fact that, with the act of will on the part of the Creator, His works at once started into being. Indeed, strictly speaking, the very notion of growth or progression seems repugnant to that of creation.

33. *Why was man said to be created in the image and likeness of God?*

Because he is endued with the power of understanding and choice, which the lower creation have not.

34. This image is rather to be found in the soul than the body of man, although, from Christ's assuming human nature, we may assert that man bears a resemblance to God both in soul and body.

35. *Why is God said to have rested the seventh day?*

Because He then ceased to make any new kind of things.

36. St. Paul says that what happened beforehand happened by way of figure; and the particular mention here made of the seventh day as one of rest, and of its sanctification, was no doubt intended to foreshow the institution of a sabbatical or weekly rest from labour. (See Exod. xx. 8.)

37. *Why was the Garden of Eden or Paradise formed?*

In order that man, as the chief tenant, or rather as the lord of the newly-formed world, might be provided with a dwelling suitable to his wants, and replete with every charm and convenience.

38. *Why was the Garden of Eden so called?*

From the Hebrew word signifying pleasure.

39. It is not decided whether this is the name of a particular spot or of a tract of country. A difficulty of ascertaining its whereabouts would necessarily result from

E.C. 4004.—Adam and Eve Formed.

The exact spot of the country in which the Garden of Eden was situated is not known, so that its site at present is in no way remarkable.

40. *Why were the trees "of life" and "of the knowledge of good and evil" planted in the midst of Eden?*

Because, being invested with the power and dignity of free will, God wished to give Adam the means of testing his obedience to the Divine behests.

41. Hence the only precept given to man in Paradise: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou shalt eat thereof thou shalt surely die."

The tree of life was a symbol of eternal life, and of the power of the fruit of it, to give a man a new power in his nature, a state of health, vigour, and strength, and would not have died at all.

The tree of knowledge could not give man any real wisdom to man; but, by eating of it, for Adam fruit, it was a symbol of the knowledge of evil, to which before he was a stranger.

42. *Why was the first man named Adam?*

From *Admah*, a Hebrew word signifying red earth, or dust from the ground.

43. Under the name of Adam, "dust from the ground," is said to be understood a term of science, derived by the theories of modern chemistry. The human body, according to this test, proved to be a combination of carbon, hydrogen, and, in fact, of all the elements of which the basis of the earth itself is composed.

44. *Why did God set Adam to name the animals?*

That he might, by an attentive survey of the lower creation, experience their utter inadequacy to his wants as companions or associates, and thus be led to desire the intended gift of Eve as "a help meet for him."

45. *Why is the formation of Eve out of a rib of Adam to be taken literally?*

Because such an interpretation is the most reasonable and consistent. Adam having been formed *immediately* from the dust of the earth, Eve was taken *immediately* from the same source, by being formed from the substance of her husband.

46. *Why did our first parents eat of the forbidden fruit?*

The lamentable answer to this portentous question is only to

D. C. 3004.—The Fall of Man.

be found in the fact, that preferring the gratification of their curiosity and appetite, to the observance of the Divine prohibition, they chose of their own free will to do so.

47. *What is the meaning of the phrase, "and the eyes of both were opened, and they knew that they were naked," etc.?*

It means that they became conscious of offence, or of a breach of the Divine commandment, and from that consciousness sought to conceal themselves.

48 The text says, "they sewed together fig-leaves, and made themselves aprons." But the word translated *sewed*, rather implies twisted; and the fact probably was, that our first parents took the tender branches of the fig (*teénah*) tree and twined them together much in the way that the aborigines of some countries do at the present time.



FIG-LEAVES. (Gen. iii. 7.)

49. *What followed the eating of the forbidden fruit?*

A curse was pronounced upon Adam and his posterity, upon the earth for his sake, and in particular upon the serpent, which had been the instrument used by Satan in the temptation of man. Adam and Eve were expelled from the garden of Paradise, and doomed to wander upon the earth, and to earn their bread by the sweat of their brow.

50. *What promise was made to our first parents after their expulsion from the Garden of Eden?*

It was promised that a future deliverer should be raised up—the Messiah—called the seed of the woman, who should "bruise the head of the serpent," while the latter should have power to "bruise his heel."

51. *Why is the term "seed of the woman" applied to Christ?*

Because, as regarded His human nature, He was the offspring

B.C. 4003—Cain and Abel.

of a woman only, and not of any man—the mother of Jesus having been a pure virgin notwithstanding her maternity.

52. *Why is the Messiah, or Christ, said to crush the head of the serpent (or Satan)?*

Because by the head is symbolized power, rule, or dominion; the work of our Saviour was to diminish and ultimately destroy this power, and so crush the head of the serpent.

53. *Why is Christ's heel said to be bruised by Satan?*

Because, as the heel is the lowest part of the body, it represents the human nature of Jesus, which his eternal Father permitted to be bruised in the sufferings and death he underwent upon the cross.

54. *Why did Cain, the first-born of Adam and Eve, kill his brother Abel?*

From a motive of envy or jealousy of his brother's acceptance with God.

55. It is probable that the Divine favour was exhibited towards Abel by some manifest sign, as by sending fire from heaven to consume the sacrifice. There can be no doubt that this was the result of Abel's merit, as he is by Jesus Christ himself denominated "the righteous" (Matt. xxiii. 35). The sacrifices of the brothers appear to have been equal in all other respects. Cain, as a husbandman, brought of the first-fruits of the field; Abel, as a shepherd, offered the firstlings of his flock. The important difference was in the dispositions with which the sacrifices were offered.

56. *Why was a mark set upon Cain?*

The text says, "Lest any man finding him should kill him;" from which we may infer that the act of murder committed against his brother, must have stamped such an indelible impression of horror or aversion upon Cain as might induce his fellow-men, upon meeting him, to seek his death.

57. What this preventive mark was, is not said. The reader is left to form his own conjecture.

Cain is said, after the birth of Enoch, to have built a city. The descendants of Adam were then already numerous enough to require the use of one. From which it is clear that a great many transactions took place about this period which are not recorded in the sacred volume. This leads at once to the observation that the Bible is not a history of the world. It gives an account of the origin of the world, and of the creation and fall of man; after this it confines its records to those of one

B.C. 375.—The Term of Human Life Shortened.

family or nation only, namely, the seed of Abraham, in whom all the tribes of the earth should be blessed.

This is made clearly by the contents of the fifth chapter of Genesis, which is a genealogy of the patriarchs from Adam to Noah. The fourth verse says: "And the days of Adam, after he begot Seth, were eight hundred years; and he begat sons and daughters." Yet nothing is recorded of these, not even their names.

58. *Why did the first patriarchs attain such extreme longevity?*

Because it was of the first necessity that the world should be filled and replenished by their offspring; and by such a length of days the Divine traditions were enabled to be the better handed down to their descendants.

59. *Why was Enoch translated?*

Because of his distinguished sanctity, the term used in the text, "walked with God," implying that he lived in continued recollection of, or meditation on, the presence of God.

60. The phrase, "He was not, for God took him," might be supposed to mean merely that he was removed prematurely from the earth by a sudden death, but St. Paul (Heb. xi. 5) says distinctly that Enoch was translated that he should not see death.

61. *Why was the term of human life now shortened?*

Because of the degeneracy of the human race, the majority of whom had departed from the primitive faith and worship.

62. *Why is God said to have repented that He had made man?*

God, who is unchangeable, is not capable of repentance, grief, or other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these His creatures, whom before He had so much favoured.

63. *Why was Noah commanded to build the ark?*

Because the iniquity of mankind had determined God to sweep them from the face of the earth; Noah and his family, alone, with two of every kind of animals, being reserved alive in the ark.

64. The ark of Noah was a house made capable of floating—not a ship, as has been frequently supposed, and as frequently represented in pictures. It was

FIG. 24. Noah Enters the Ark.

intended to repose only upon the waters of the flood, not to sail for progression. The Scripture commands, "Make thee an ark of gopherwood: where shalt thou put the beasts of the field, and thou shalt put it with a window. The length, 300 cubits," the breadth, 50 cubits, "the height, 30 cubits," the door at the side, and the window in the roof, and all the particulars given.

65. *Why was Noah directed to take with him into the ark couples of every species of animals found in that region?*

Because such a course was necessary to their preservation alive, and that upon the subsidence of the waters they might be ready for the use or delectation of Noah and his family.

66. It is manifestly provided in the ark for the care and sustenance of a pair of every species of animals, as is made manifest by the fact, on every form, that only such animals were intended as were to be found in the parts of Asia, Africa, and Eastern Europe, which then comprised the whole of the world and of the peopled portion is not one twentieth part of it, and it is reasonable to suppose that the flood extended only to such a portion as was inhabited. This consideration would render the ark a vessel to be regarded in terms of Noah to a comparatively small number.

67. *Why is the fact of the universal deluge to be received as a fact from the Divine sanction of the Biblical narrative?*

Because the tradition of a deluge, by which the race of man was swept from the face of the earth, has been found in all nations, civilized or uncivilized.

68. On this point the historical and mythological testimonies are very clear, and extend to the most distant times and with every tribe of Egypt, Persia, Assyria, Armenia, Phoenicia, Arabia, Babylonia, Greece, Rome, Gaul, Hungary, Prussia, Mexico, Persia, and Russia (the whole world). We find them in the records of the Pacific; and among most of the tribes of Asia preserved before the flood fully was preserved in the ark, and the people of the flood, and the land and sea with inhabitants. Corroborative evidence is also met with on coins and monuments of stone. Of the latter are the sculptures of Egypt and of India, and the kistvaen of the Druids.

69. *Why let the ark occupy so many years in building?*

That the people might benefit by the continual warning afforded by its gradual erection, and the preaching of Noah.

70. This vessel, built at the cost of a hundred years, was the first announcement and the fulfillment of the threat of the universal flood, during which Noah sought to save the world from the judgment of God. To him there was given the power to build the ark, and the power to save the world.

D C. 2469.—The Tower of Babel.

of the tower, (Heb. x. 12) except as a testimony of God's power, and a warning and fear, and by the means of his covenant with the world.

71. *Why is the ark considered to be a figure of Baptism?*

Because it is stated to be so by the Apostle St. Peter, thus: "By which also he went and preached unto the spirits in prison, which sometime were disobedient. When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto baptism doth also now save us." (1 Peter iii. 19—21.)

72. *Why were Noah and his descendants prohibited the eating of blood?*

Because it was intended as a mark of distinction and a test of obedience, and was a preliminary to the regular establishment of the Jewish law.

73. *Why is the mention of Asshur (Gen. x. 11) especially interesting?*

Because the monuments and sculptures attributed to that person or his dynasty being in our possession,* we are enabled to form some idea of the appearance and characteristics of the people of those remote ages.

74. *Why was the Tower of Babel built?*

Because the descendants of Noah feared a second deluge, and sought, by the erection of a very high structure, to avert some of its consequences.

75. It appears that the primitive fathers of mankind, coming from the tower of Babel, wandered without fixed abode, settled at length in the land of Shinar, where they took up a permanent residence. As yet they had remained together without experiencing any inconvenience, and were all of one language. Finding it to be not viable, they proceeded to the construction of high buildings, among the highest of which they erected the tower. A city was built, and the tower was called Babel. A stone language now traces the origin of the tower, as it is called, so that they were no longer understood by one another, they were therefore divided into many, and were scattered abroad over the face of all the earth.

* At the British Museum, see Assyrian Rooms.

R.C. 2233.—The Confusion of Tongues.

76. *Why was the place called Babel?*

From the Hebrew word *Babel*, confusion. Josephus, quoting the "Sibyl," says: "When all men were of one language, some of them built a high tower as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon."

77. That the tower was subsequently completed is certain from the best historical evidences.

78. *Why were the tongues of men confounded?*

Because it was the intention of Divine Providence that the people should scatter or distribute themselves over the whole renovated earth.

79. This confusion of tongues is one of the greatest miracles recorded in the Old Testament: men forgot in a moment the language which they had hitherto spoken, and found themselves enabled to speak another, known only to a few of the same family, for we must not suppose that there were as many new languages as there were men at Babel. The precise number of original languages then heard for the first time cannot be determined. The Hebrew, Greek, Latin, Teutonic, Slavonian, Tartarian, and Chinese languages are considered to be original, the rest are only dialects from them.

80. *Why is the account of the dispersion of the people followed by the genealogy of Shem?*

Because he was the ancestor of the chosen people of the Jews, and hence the genealogy was of great importance.

81. After the confusion of their language, the various families were forced to move forward, and to seek settlements over different parts of the world. At this early period of the world, kingdoms, properly so-called, did not exist: the people lived more like the present Tartar or Mongol tribes of northern Asia, than like the states and cities of Europe, and the authority of the patriarch and other old men of the tribe was sufficient for the maintenance of order.

Nimrod, of whom the Scripture says that "he was a mighty hunter before the Lord," was the first to attempt to found a dominion by force. He was of the domed family of Ham, and settled on the Euphrates, where he built the cities of Babel or Babylon, Erech, Accad, and Calneh. Asshur, of the family of Shem, settled on the Tigris, and built Nineveh, which was afterwards the centre of the Assyrian empire, and which is subsequently so often mentioned in the Biblical history. Elam, the second son of Suem, settled to the east, and from him came the Medes and Persians, who formed the second of the four great empires of Daniel's dream. The kingdom of Nimrod did not last long, for Noah had foretold that Ham should be a servant of his brethren, and after several wars his race was expelled by the

B C 1921.—Origin of Idolatry.

A Syrians of Nineveh, and forced to settle at a distance, probably in Arabia. Of these early times, however, very little is known from any source, except the scant notices contained in the Bible. The wars in the time of Abraham appear to have been between the rival families of Shem and Ham.

82. Why was Abram called to depart from his country and kindred?

Because (1) a trial of his obedience was required, and (2) that he might take possession of the land (Canaan) which was to be the inheritance of the people of Israel, his seed, and the scene of those stupendous events upon which the whole Bible history hinges.

83. Abram was a native of Chaldea, and descended through Heler (the patriarch from whose name the term Hebrew is derived) in the ninth generation from Noah. His father was Terah, who had two other sons, Nahor and Haran. The latter died before his father Terah, leaving a son, Lot, and two daughters, Milcah and Iscah. Lot attached himself to Abram, his uncle. Milcah became the wife of Nahor (a first cousin), and Iscah, who was also called Sarai, married Abram.

His first migration was from Ur, of the Chaldees, to Charran. After dwelling at the latter place for several years, his second migration is ordered, and he departs with Sarai, Lot, and their household, to Canaan, resting at Bethel. From thence he removed to the east of Bethel, then proceeding farther south, and at length, on account of the famine, going down into Egypt.

94. Why did not Abram during the famine return to his friends?

Because it was the purpose of Divine Providence to isolate him from them.

85. The Jewish traditions represent Abram's father and uncle as absorbed in the idolatrous practices of the time, and this may have been one reason of his departure southward.

86. Why did men invent such a multiplicity of false gods?

Because, losing by degrees the true tradition and becoming corrupted, they fall back upon their imaginations and fancies to supply its place.

87. Tradition says, that Noah gave his children seven commandments, which were the foundations of the notions of right and wrong that are common to all people. From him all the nations carried away with them into their different settlements the belief in a future Messiah from the family of Shem, the knowledge of God and of His future day of judgment, as also of the duty of prayer, and of observing the Sabbath with sacrifices. Such was the simple and plain religion which Noah, whom St. Paul calls a preacher of righteousness, taught to his sons, and this is what would have con-

B.C. 1920.—Abram in Egypt.

to idolatry, even if the pictures and processions were not intended for the purpose of worship. Instead, however, of continuing to worship the deities of Heaven, the people began to regard as gods, the images of objects of worship which were visible, and therefore were idols—images which attracted men to the worship of the gods. Of the visible objects of worship, the first were the sun, the



NIMROD, OR NIMROD.

Moon, and Fire as an element. Next they took the image which had been set up in honour of some king or statesman, and began to pay it divine honours. An example of this is seen in the figures of Nimrod preserved in the British Museum. From the custom of embalming the dead, and preserving them in places where the surviving members of the family could visit them from time to time, they came to offer sacrifices to deceased members of their own families and to look upon them as gods. In all this the great enemy of mankind was engaged, as we read in the New Testament apostles.

The progress of this idolatry is shown in the annexed drawings. Fig. 1 is an Egyptian mummy, or the embalmed body of some member of an Egyptian family. Figs. 2, 3, are from the sculptures upon Egyptian monuments, representing the gods as they were publicly worshipped. They show how the figure of the embalmed corpse became the pattern which the workmen who made the idols for the use of the temples took for their model. Figs. 4 to 7 show the further progress of corruption, by borrowing from the brute creation, and by degrading the representation of God to the level of the brute creation, and lastly, Fig. 8 shows how,

in the end, they came to the form of a complete four-footed beast.

The latter was the god Apis, held in the most veneration in Egypt. It was from this idol, or rather, having as a model for the living animal was a serpent, that the Israelites, under the suggestion of the idea of worshipping Abram to make for them the image of the golden calf. St. Paul says (Rom. 2), "Worship ye a God they glorified themselves (1), and made the image of the corruptible and mortal man (2) to corruptible and mortal man, and four-footed beasts, and creeping things."

88 *Why, did Abram, when in Egypt, pretend that his wife Sarai was his sister only?*

Because her great beauty might have tempted the Egyptians to kill Abram in order to obtain possession of her person.

89 *Seeing Sarai his sister both in name and in fact, why did he not tell the Egyptians that she was his wife, and that he was her husband?*

H. C. 1920.—Progress of Idolatry.



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.



Fig. 7.



Fig. 8.

B.C. 1920.—Hagar and Ishmael.

by plaguing Pharaoh, who very soon dismissed Abram and Sarai, loading them with presents and hurrying them away.

It may be thought strange that a miraculous interference should have been necessary to convince Abimelech of his criminality in retaining the wife of Abram; and equally strange that Abram could not procure Sarai's release by proper application and request. But such thoughts arise only from ignorance of the customs of the East. Whenever a woman is taken into the harem of an oriental prince with the design of making her his wife, she is secluded without a probability of egress—at least during the life of the prince on the throne. Nor is communication with women in the harem, in ordinary cases to be obtained. This view places the interference of Providence, on behalf of Abram, in the strongest light, and offers some excuse for the culpable dissimulation of the patriarch, an father of Isaac under similar circumstance (Gen. xxii. 5). The life of a husband, it may be easily understood, had but a small chance of being preserved when it stood in the way of despotic indulgence.

90. Whither did Abram go?

He returned to his former residence between Bethel and Hai.

91. Why was Abram blessed by Melchisedek?

Because of the great services rendered to his neighbours by his conquest of the four kings.

92. That part of Canaan had been subjugated by the Assyrian monarchy. The four kings, Chedorlaomer and his confederates, appear to have been viceroys, or governors, of the conquered cities of the plain—Sodom, Gomorrah, Admah, and Zeboiim. The kings of these cities, after a subjugation of twelve years, made an effort to throw off their yoke, it was in this endeavour that they were defeated, and Lot was taken prisoner. Abram, collecting his family and dependents, rushed to the rescue, and, doubtless aided by the Divine Blessing, defeated the Assyrians. It was upon his return from this victory that the blessing of Melchisedek was conferred.

93. Why is the name of Melchisedek so often referred to in Scripture?

Because he was, like others of the patriarchs and prophets, a type of the promised Messiah.

94. Why did Abram take Hagar to wife?

At the suggestion of Sarai, who despaired of becoming a mother.

95. Why was Hagar afterwards expelled from her house by Sarai?

Because, growing proud of her position as the mother of Abram's son, she despised her mistress.

B.C. 1871.—Abraham Offers up Isaac.

96. *Why did Hagar call her child Ishmael?*

Because she wished to commemorate by that name the answer to her prayer, the word *Ishmael* signifying "God hears."

97. *Why was the rite of circumcision instituted?*

In order to mark by an outward sign the covenant made with God by Abram, whose name was now changed to Abraham.

98. *Why was the name of this patriarch changed?*

It was a part of the symbolization which marked the renewal at this time of God's promises to Abraham.

*Ab*ram, in the Hebrew, signifies a "high father," but *Abraham*, the "father of a multitude." The reason for the change is also given in the text (Gen. xxi 5), "For a father of many nations have I made thee."

Sarah's name was also changed to Sarah, the first meant simply "lady," the second, "a great lady or princess."

100. *Why did the three angels appear to Abraham?*

Because it was necessary by such a mark of Divine favour to strengthen his faith in the promise of an heir.

101. *Why were the cities of the plain destroyed?*

Because of the great wickedness of their inhabitants, which seems to have exceeded that of all other nations, before or since.

102. *Why was Lot's wife turned into a pillar of salt?*

As a terrible mark of the anger of God towards the devoted cities, a momentary sympathy with whose inhabitants seems to have called down this signal punishment. God may have inflicted this temporal punishment on her, and saved her soul.

103. *Why was Abraham commanded to sacrifice his son Isaac?*

Because a further proof of his faith in the promises of God was required of him, and as a final test of his obedience.

104. The account of Abraham's offering, as contained in Gen. xxi, is perhaps the most truly affecting narrative in the whole sacred volume—it is almost impossible to read it without strong emotion.

105. *Who was Rebekah?*

She was the daughter of Bethuel, son of Milcah, the wife of Nahor, Abraham's brother.

B.C. 1856.—Esau and Jacob.

106. *Why was she chosen as the wife of Isaac?*

Because of her kindred—Abraham wishing to avoid a marriage with the Canaanites on the part of his son.

107. *Who was Laban?*

He was the brother of Rebekah.

108. *Why was Esau so named?*

On account of the redness of his skin, the word Esau being rendered *red*, "or covered with hair."

109. The name of Edom (red) was afterwards applied to him from the red tinge, for a mass of which, when fatigued and exhausted with hunting, he sold his birthright to his younger brother.

110. *Why was the name of Jacob given to the younger son of Isaac?*

Because of the circumstances attending his birth, when he wrestled with his brother and sought to supplant him; the word signifying *a wrestler*, or "one who supplants."

111. It would seem that the patriarchs were all more or less entangled with the cult of prophecy, the reason given to their offspring being generally a confirmation of the course of their after life. In the case of Jacob this is specially remarkable, as the whole story was of a supernatural nature, the test of his manly presents. He supplanted his brother for whom he was, and wrestled with him with Laban, the Deity, the messenger of God (Gen. xxix. 21).*

112. *Why did Jacob flee into Mesopotamia?*

Because, having obtained by fraud the blessing his father Isaac intended for Esau, he feared the effects of his brother's anger.

113. *What were the circumstances under which Jacob married Rachel and Leah?*

Fleeing from the wrath of Esau, he came to the house of his uncle Laban the Syrian, the son of Bethuel. Here he first saw Rachel, Laban's younger and favourite daughter, and covenanted to serve him seven years for her sake. At the

* From the birth of these twins St. Gregory shows the folly of astrologers, who pretend that their actions are under the influence of the planets, and that two men at the same time will have the same fate. How absurd were the lives of Jacob and Esau!

B.C. 1739.—Jacob Wrestles with the Angel.

expiration of that period Laban deceived him by substituting Leah for Rachel (Gen. xxix. 23); but the marriage week being completed, Rachel is also given to Jacob, and he consents to serve Laban another seven years for her.

114. It is a well-known among Oriental nations to keep up the marriage festival, for seven days, during which time all the guests are merry and joyful, and all care and anxiety are put aside.

115. *Why did Jacob remain six years longer with Laban?*

Because the latter, who was a harsh and avaricious man, objected to his departure, consenting, however, to Jacob's proposal for a better remuneration.

116. This proposal was, that Jacob should receive as his share all the spotted and speckled sheep and goats of Laban's flocks, but Laban, in accordance with his usual mode of procedure, contrived a trick to avoid the bargain. He separated the white and black from the speckled portion of his flocks, and placed a three days' journey between them, so that no increase might be made in Jacob's portion. This patriarch, however, it would seem, by the Divine direction, took means to circumvent the trickery of Laban (Gen. xxx. 37), and with the most successful results: the speckled portion increasing exceedingly.

117. *Why did Jacob leave Laban's house clandestinely?*

Because his former experience led him to believe that otherwise he would not be suffered to depart.

118. *Why did Jacob wrestle with the angel?*

That he might learn, by this experience of the Divine favour, that neither Laban, Esau, nor any other man should have power to hurt him.

119. Although the person with whom Jacob wrestled is in the text called a man, we learn from Hosea (xii. 4), that was an angel or human shape.

120. *Why was Jacob's name, after his contest with the angel, changed to Israel?*

To mark his victorious character, the word Israel being compounded of *Iser-ah*, a prince of God.

121. *Whence is the word "Jew" derived?*

From Judah, the fourth son of Jacob by Leah.

B.C. 1730,—Joseph Sold into Egypt.

122. The names of the twelve sons of Jacob, with their signification, are —

Reuben, son of vision.	Gad, a troop.
Simeon, bearing.	Asner, happy.
Levi, joined.	Issachar, a hire or wages.
Judah, praise.	Zebulun, dwelling
Dan, judging.	Joseph, adding.
Naphtali, my wrestling.	Berjamin, son of the right hand.

123. *Why was Joseph hated by his brethren?*

Because of the preference shown him by his father, who loved him as the child of his old age, but still more on account of his innocent and ingenuous character.

124. *Why did Joseph dream prophetic dreams?*

Because it was the purpose of God to make him the instrument of his will with regard to the preservation of the human race, and the ultimate destinies of the Jewish people.

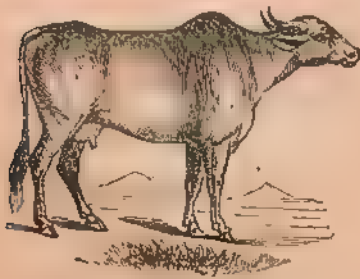
125. Joseph was undoubtedly a type of Jesus Christ, and his history is to be regarded as foreshadowing the sufferings of the Messiah, and the glory that was to follow.

126. *Why was Joseph sold by his brethren to the Ishmaelites?*

Because they thought that thus they would more easily rid themselves of the presence of one whose life and conduct were a contrast and a reproach to their own.

127. *Why was Joseph cast into prison in Egypt?*

Because, being transferred by the Ishmaelites to the service of Potiphar (an officer of the King of Egypt), and placed by him over his household, refusing the wicked solicitations of his mistress, he was falsely accused by her of an attempt upon her chastity.



EGYPTIAN cow (illustration of Pharaoh's dream, Gen. xli)

128. *Why was Joseph released from prison?*

Because, possessing the supernatural gift of the interpretation of dreams, he was called upon to re-

B.C. 1707.—Joseph and his Brethren.

solve the meaning of one dreamed by Pharaoh, king of Egypt.

129. He had previously interpreted those of the king's chief butler and chief baker, his fellow-prisoners. The striking fulfilment of their visions should have met with a better result for Joseph, but as with men in general, the fortunate court-officer, when restored to favour and prosperity, forgot his friend Joseph, who remained to suffer two years more of unmerited incarceration, when he was sent for by Pharaoh.

The dream of Pharaoh's chief baker is interesting in connection with the light thrown upon its details by certain sculptures at present in the British Museum. That officer had forfeited in some way the royal favour: he was thrust into prison, (with what justice or for how long a period we are not informed). While here he dreams a dream, which he relates to Joseph, his fellow-captive. Unhappily it presages that the State officer shall shortly suffer death. But we may glance at the circumstance that while the unfortunate functionary was concealing upon his head prepared meats for Pharaoh, the birds of the air came and devoured a portion of them. The annexed illustration shows how readily this might have been done, especially when it is considered that many of the Egyptian halls were open to the sky.



EGYPTIAN STEWARD PRESENTING MEATS

130. *Why did the sons of Jacob go down to Egypt?*

On account of the famine which overspread for seven years that part of the world.

131. Joseph's fore-knowledge enabled him to provide for this, and Egypt became one vast granary, to which of necessity all the surrounding nations resorted. The famine came, but it found a prepared people. Joseph had been appointed viceroy or governor over all the land, and it is probable that he anticipated the want of his brethren, and was prepared for it with a plan of action.

132. *Why did Joseph receive his brethren with harshness?*

Because he wished to bring them to a sense of their former wickedness and to humble them.

B.C. 1461.—The Burning Bush.

142. *Why did Pharaoh command all the male children of the Hebrews to be cast into the river (Nile)?*

Because of the failure of his previous order to the midwives to destroy them.

143. This cruel edict appears to have been evaded to a very great extent; probably the Egyptians themselves abhorred it and refused to execute its provisions.

144. *Why did the mother of Moses expose him in an ark of bullrushes?*

Because, notwithstanding the edict, she trusted that the providence of God would direct some kindly disposed person to protect him, although she herself was unable to do so.

145. The event just fled her expectations. The king's daughter coming to the river's side discovers the child, and being struck with its beauty, adopts it for her own, while the anxious mother, by offering herself at the fortunate moment as its nurse, secures for it the maternal superintendence. Pharaoh believes that the princess feigned him to be her own child.

From Heb. xii. 23, we learn that Moses "when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." But the adoption of Moses by a person of rank was of great importance. By this means he was educated "in all the learning of the Egyptians," thus his natural gifts were fully developed, and he became in many respects better adapted for his future vocation.

146. *Why did Moses flee from Egypt to Midian?*

To avoid the penalty he had incurred by slaying the Egyptian whom he had seen striking one of his oppressed brethren.

147. This lawful act became, by Divine Providence, a means of advancing further in his preparation for his future career, by inducing him to the Arabian desert. Here in the abode of the Midianite prince daughter Zipporah he married, and in the solitude of pastoral life to ripen gradually for his high calling before he was unexpectedly sent back among his people, in order to achieve their deliverance from bondage.

148. *Why did God appear to Moses?*

In order to impress upon him a natural character of his future mission as lawgiver of the Jewish people.

149. His own constitutional diffidence and his unfitness for so great an office; but the "meekness" of his

B.C. 1491.—Moses before Pharaoh.

Divine commission, and he is told to rely not upon himself, but upon God. To his excuses, such as, "I am not eloquent," it is replied, "Who hath made man a mouth, or who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I the Lord?" (Exod. iv. 11.) His return to Egypt accompanied by Aaron, his brother, and neither the dejected state of the Israelites, nor the obstinate oppositions and threatenings of Pharaoh were now able to intimidate the man of God.

150. *Why was the rod of Moses changed into a serpent?*

To show him that God had invested him with miraculous powers, and to give him confidence in his intercourse with the Egyptians that he should have the Divine support.

151. *Why did Pharaoh refuse to let the Israelites depart from Egypt?*

Because he wished to show contempt for the mission of Moses and Aaron. Moreover, his people found the services of the Israelites profitable to them.

152. These latter were employed in all the menial offices of their time, and their chief work appears to have been the making of bricks. Previous to the first message of Moses, the Israelites had been furnished with the straw necessary, but now they were told to go and gather it for themselves. Nevertheless, the same amount of task-work was required of them, and thus their labours were doubled. The ungrateful character of the Jews here makes itself manifest, and they murmur against Moses as the cause of their cruel treatment.

153. *How were the Egyptian sorcerers enabled to counterfeit the miracle of Moses's rod when changed into a serpent?*

It is believed that they had real serpents in their hands, over which their skill as serpent-charmers enabled them so to operate that they made the animals to appear as rods, or as serpents, as suited them.

154. Eastern travellers corroborate this view. Indeed this, or some other similar trick, must needs have been practised. St. Augustine, and the ancient councils, say "Whoever believes that nothing can be made, or any creature changed, or transmuted into another species or appearance, except by the Creator Himself, is undoubtedly an infidel, and worse than a pagan." But God might have permitted a portion of miraculous power to be used by these sorcerers as one means of hardening Pharaoh's heart, which He intended to do as a punishment for his cruelties towards the Hebrews.

155. *Why did Pharaoh at last let the people of Israel depart from Egypt?*

Because of the severity of the plagues which the anger of God wrought upon him and upon his people.

H.C. 1491.—The Passover Instituted.

150. On the 14th day of the month of Abib, the first-born of every house in the land of Egypt were slain, and the blood of the slain was put upon the doorposts of the houses, and the destroying angel passed over the houses of the Israelites, and the first-born of the Israelites were saved. This was the most terrible, and indeed was too terrible to admit of any more trifling.

Accordingly, the Israelites were commanded to keep the Passover, and to eat unleavened bread, and to drink water, and to eat bitter herbs, and to keep the Passover for ever. Here we see that the Israelites were commanded to keep the Passover, and to eat unleavened bread, and to drink water, and to eat bitter herbs, and to keep the Passover for ever. This was the most terrible, and indeed was too terrible to admit of any more trifling.

157. *Why was the passover instituted?*

To commemorate the passing over of the destroying angel when the tenth plague was inflicted upon the Egyptians.

158. The passover was thus observed, and the Israelites were commanded to keep the Passover for ever. Here we see that the Israelites were commanded to keep the Passover, and to eat unleavened bread, and to drink water, and to eat bitter herbs, and to keep the Passover for ever. This was the most terrible, and indeed was too terrible to admit of any more trifling.

159. The Passover was thus observed, and the Israelites were commanded to keep the Passover for ever. This was the most terrible, and indeed was too terrible to admit of any more trifling.

159. *Why, on their departure from Egypt, were the Israelites told by a miraculous pillar of a cloud and of fire?*

That they might have a continual reminder of the supernatural guidance under which they journeyed, and be made to depend rather upon its direction than upon their own plans.

160. This pillar of a cloud and of fire was a continual reminder of the supernatural guidance under which they journeyed, and be made to depend rather upon its direction than upon their own plans.

161. *Why did Pharaoh and his army pursue them?*

Because they repented of their previous consent, regretted the loss of the multitude of slaves, their lent jewels, and were doubtless actuated by feelings of revenge at the slaughter of their first-born.

B.C. 1401.—The Israelites Enter the Desert.

162. *Why were the waters of the Red Sea divided?*

Because it pleased God to afford His people another proof of His power by miraculously opening for them a path through the midst of the waves, and in order to inflict the most signal punishment upon their oppressors, who were bent upon their pursuit and destruction.

163. God did not restrain the perverse will of the Egyptians, but suffered them to be misled by their hard passions, and to rush presumptuously into the midst of the sea. If the retreating of the waters had been owing to any natural cause, this assumption would have been more reasonable; but when the waters stood up, "there was a wall on the right hand and on their left," and the Egyptians were so situated as to suppose that the miracle would be certain for their protection.

164. *Why was the encampment of the Israelites at Marah so called?*

Because of the bitterness of the water—the word Marah signifying bitter.

165. Marah is now known by the name of Bawrah, and the water still retains a bitter taste. It is extremely pleasant, and is the cause of the near the Red Sea water the Arabs refuse to drink, except in case of extreme necessity; and even Arabs, on a very bitter, abstain from it. Dr. Olin states that it reminded him of a weak solution of Epsom salts.

The disposition of the Israelites at the well of Marah may be further illustrated by recalling the fact, that the Nile water had an extraordinary sweetness of quails, and when it comes to this day. The bitterness of this fountain was due to Moses' work in the miracle. By the command of God he threw into the waters a tree, "which he had showed him," and they became pleasant to the taste.

166. *Why were the Israelites miraculously fed with quails and manna?*

Because, on their arrival at the wilderness of Sin, they experienced a scarcity of bread, and longed for the flesh-pots of Egypt.

167. They arrived at this point of the journey upon the fifteenth day of the second month, and left Egypt on the fifteenth day of the first month (the day after the institution of the passover).

About the middle of the same day the quails were sent, and on the next morning the manna. These quails (*Coturnix coturnix*), are migratory birds.

B.C. 1491.—The Laws given from Mount Sinai.

They are often seen crossing the Mediterranean in prodigious flocks on their passage to and from Africa. Although swarms of them might settle around the tents of the Israelites without a miracle, yet nothing but the fiat of the Almighty could have sent them thither at an appointed time. Manna, according to Josephus, signifies, "What is it?" being compounded of *manchu*. Thus the text makes evident, for it says, "It is manna, for they wist not what it was." The nature and taste of the manna of the wilderness is stated in Exod. xvi. 31, "It was like coriander seed, white; and the taste of it was like wafers made with honey." This was the usual taste, but the Book of Wisdom (xvi. 20) states that it had the quality of taking various tastes—"Thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight and agreeing to every taste."—(Quoted from Oxford Bible, 1789.)

An omer of manna was set aside and preserved for a memorial, which preservation was itself a miracle, seeing that one of the characteristics of the manna was that it would not keep under ordinary circumstances (Exod. xvi. 29).

168. *Why did Moses strike the rock?*

Because the people being come to Rephidim, where there was no water, they murmured against him; Moses, upon an appeal to God, was commanded to smite the rock of Horeb, and the supply of water was immediately forthcoming.

169. *Why were the hands of Moses held up by Aaron and Hur while praying for the success of the Israelites against the Amalekites, who had fallen upon their rear?*

Because it was found that while they were raised in supplication to Heaven, the Israelites prevailed, and when they drooped from fatigue, the people began to give way before their enemies.

170. This was beyond doubt a most palpable type of the office of the future Messiah, and needs no special application. Every Christian is able to see and appreciate its aptitude.

171. *Why were the laws propounded from Mount Sinai amidst such terrifying circumstances?*

Because the character of the Israelites demanded such a mode of communication; or, in the language of St. Paul, "because of the hardness of their hearts."

172. *Why did Moses, after the giving of the ten commandments, remain forty days on the Mount?*

Because he had to receive from the mouth of God the various details of the Jewish law and ceremonial.

D.C. 1401.—The Golden Calf Worshipped.

173. *Why did the Israelites set up a golden calf and worship it as a god?*

Because, on account of the absence of Moses in the mount, they deemed that God had abandoned them, and they accordingly fell back upon the insensate idolatry of Egypt.

174. If we remember, as I have already said, that the Hebrews had served the gods of that country; and had this information been wanting, the fact of their predilection for the idolatry of Egypt would be sufficiently apparent from their conduct on the present and various other occasions. That the idol to which they now fell back was an Egyptian god, the same is very likely, and it is very generally agreed that this god was no other than Apis, the sacred bull of Memphis, under whose form Osiris was worshipped.



APIS (the golden calf).

175. *Why did Moses, in his surprise and anger against the people, break the tables of the law which had been written by the finger of God?*

Because he considered that such a rebellious people were unworthy of so sacred a deposit.

176. The Jews keep the seventeenth day of the fourth month as a fast in memory of this event.

177. *Why were the artificers Bezalel and Aholiab inspired to construct the constitution of the tabernacle and sacred vestments of the Jewish ceremonial?*

In order that the outward appurtenances of the true worship might in no way resemble those of the heathen peoples by whom the Israelites were surrounded, and thus be a stumbling block to them.

178. *Why is the third book of Moses called Leviticus?*

Because it treats of the offices, ministries, rites, and ceremonies of the priests and Levites under the Jewish law.

B.C. 1490.—The Tabernacle.

DESCRIPTION OF THE TABERNACLE OF THE WILDERNESS.

184 *The Outer Court of the Temple* was an enclosure five eight yards long, nearly the same breadth. The height of the enclosing fence was about nine feet, it was made of iron bands, three or four, six, perhaps eight, rows of brass, three sockets of the same metal, twenty in each side, and four in the ends. The four corner rods at each end constituted a corner, the ends of which leaned up and formed the entrance or doorway. Entering this way was from the east, the Towers themselves stood immediately before the spiratory, close to the western end of the court. In the intermediate space stood, two or three fathoms apart, and a little to the left the brazen laver.

The Altar of Burnt Offerings, made of wood covered with brass plates, was about nine feet square and five feet high. It was built on a base of earth. The upper part of the eastern side was grided, or grated, to allow the ashes of the fire to be removed. The top was a loose grating, on which was placed the fuel for the fire and the offerings. Each corner was a horn, and the sides of the altar had rings with poles, that were fixed into them, for the altar being carried. Fish hooks, ladders, and other instruments of the same kind, were used to reach, for use during the sacrifice. The priest offering the sacrifice approached to it on a slanting platform, made of earth, raised to the height of a large step.

The latter stood to the left of the altar, and was a large bowl or basin, composed of brass, standing upon a pedestal of the same metal. It was kept very bright, and it served the purpose of cleansing the hands and feet of the priests before and during the sacrifices.

The *Tabernacle* was on a building of an *Hour square* 17 ft. by 5 feet long by 10 ft. 6 in. wide and 12 ft. high, and consisted of two imperishable Shutter doors opening in the middle and some 10 ft. with a light on the west end, the base of each 10 ft. by 10 ft. entrance. The boards were carefully covered with plates of gold, and were a costly thing to see and so to be cherished. The boards were kept together by five bars of iron, one was covered with gold, run in through rings in the boards in the roof. The east end was closed with gold and silver five pillars of the same wood and with gold, each 10 ft. by 10 ft. by 10 ft. The interior was divided into two apartments by a silver veil, the east curtain from the west end, supported by four pillars of the same wood, was a fine thing. The space between was the "Holy of Holies."

The Eastern or Outer Compartment, which stood before the Holy of Holies, was draped entirely by rich hangings of fine linen, wrought with chrysanthemum and hyacinth flowers in gold, and the entrance to the Holy of Holies was met by the curtain of the Altar of Incense, which was covered with precious stones. Its flagstone on the top, and its cover of gold with a pure gold nail for the incense burner, was called the Golden Altar. It was carried by means of two golden rings passing through holes in its sides, and was used for burning incense, the golden censers being placed on the top. Behind it, at the further end, where the golden table of showbread was placed, was the table of the victims. On its left stood the

seven lamp, vane² & set, etc. ready to go. Is the right way, good too

B.C. 1480.—Vestments of the High Priest.

Table of Shew-bread, made from Shittim wood, covered with gold, it was carved and created with gold in the same manner as the altar of incense. The



ARK OF THE COVENANT.

loaves placed upon this table were twelve in number, and they remained lying upon it the whole week, being renewed previously to each Sabbath. They were kept in their places by a golden frame, and three small golden tubes were placed between each loaf to prevent mouldiness. The loaves that were removed were to be eaten by the priests alone. This table also held various small cups and bowls of gold, used in the offering of libations. Into this part of the Tabernacle none but priests might enter.

The Holy of Holies was draped in a similar manner to the ante-chamber, and contained the Ark of the Covenant.

The Ark was made of acacia-wood, covered entirely with plates of gold, about three feet one inch long, two feet three inches broad and high. Within it were kept the tables of the law, and beside them the pot of manna, and Aaron's rod that had budded. Within a golden crown, surrounding the top, was placed the mercy-seat. This was a plate of gold, serving as a kind of cover to the Ark. On either side of the mercy-seat stood two cherubim, bending down in adoration, with their wings extended over it. Here the Divine presence rested, and alone lighted the sanctuary. Into this place none but the high priest alone might enter upon one day in the year, the day of solemn atonement.

EGYPTIAN (imitations of the Hebrew)
CHERUBIM

The whole frame of the Tabernacle was bound by a tent of goat-hair, plus other coverings, one of ram's skins dyed red, and the third of fine furs.

185. *Why were such minute directions given respecting the vestments of the high priest?*

Because his whole appearance and functions had a double, that is, a present and a future, meaning.

B.C. 1490.—Vestments of the High Priest.

1st The vestments were chosen from among rich to be more likely, of their
 their washing was a sign, as their splendour was to remind them of their
 dignity and authority over the people.
 The high priest had seven special ornaments:—1, white linen, to denote purity; 2, a curious girdle, intimating that he must
 use discretion in all things; 3, the long
 tunic of various colours, with bells, etc.,
 signifying heavenly conversation upon
 earth, unity and harmony in faith and
 morals; 4, an ephod, with two precious
 stones on the shoulders, teaching him to
 support the failings of the multitude; 5,
 the rational, with its ornaments, shows
 that the high priest should teach sound
 and profitable doctrine; 6, the mitre
 indicates that all his actions should be
 referred to God above; and, lastly, the
 plate of gold denotes that he should always
 have God in view. (*St. Jerome. Epus ad
 Rustic.*)



AGAINST THE HIGH PRICES.

187. *How were the Hebrews enabled in the wilderness to*

precious the precious metal of gold and other precious materials required in the construction and ornamentation of the Tabernacle and its appendages?



EAR-KINGS AND HEAD-LEAM OF THE
E. S. PTIANH.

offices had to be constructed these were willingly offered.

188. That this "barrow" of pro-
duced a vast much by the

...the ...

B.C. 1480.—The Scape Goat—Pentecost.

189. *Why did Nadab and Abihu perish by fire from God?*
Because, at the very outset of the establishment of the law, they violated its precepts by offering strange fire before the Lord.

190. The commandment was that the fire should be taken from the *original fire on the altar*. Some commentators infer that this punishment was all they received—that their mortal part being punished, they saved their souls. Hence they were said to have died before the Lord, and were buried honourably.



MIRRS OF THE PRIESTS.

191. *Why were the laws concerning the cure of leprosy instituted?*

Because of the significance of that disease, as a type of sin in general.

192. Doubtless there were many grievous disorders which equally demanded a cure. The singling out of this particular one sufficiently denotes the object of the law. The leper was to present himself before the priest;

the priest was to lead him forth from the camp and cleanse him, was to take cedar-wood, a veil and clean, cedar-wood, scarlet and hyssop. One of the birds was to be taken in an earthen vessel, over running water, into which the living bird, the cedar-wood, hyssop, and scarlet were to be dipped, and the leper was to be sprinkled seven times. He was thus cleansed. The living bird was next to be slain, and the leper was commanded to wash his clothes, to shave off his hair, and return to the camp, but to remain outside his tent seven days. After seven days were washing his clothes and shaving off his hair, he had to make a offering, according to his means, of lambs and oil; and with a few more ceremonies the rite was ended.

193. *Why was the scape-goat sent into the wilderness?*

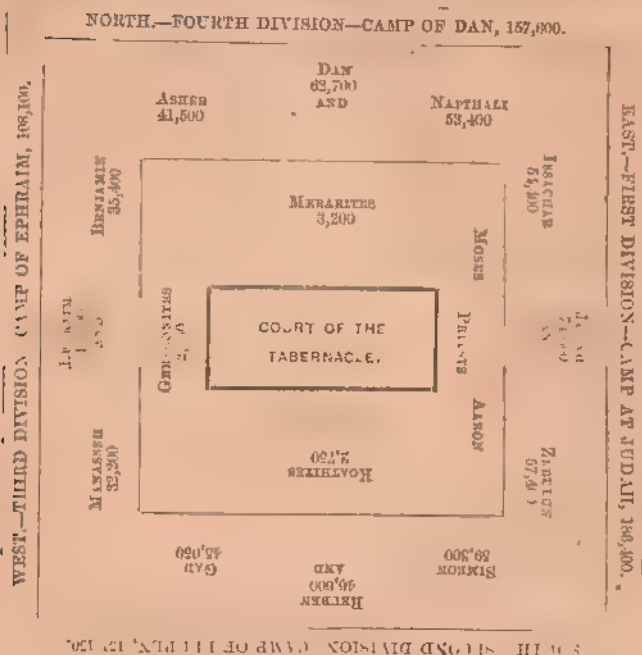
Because by that means the people had presented to them a most striking image of the office of the Messiah as the pardoner and reconciler of mankind with God.

194. *Why was the feast of Pentecost so called?*

Because it was observed on the fiftieth day from the first day of passover, like which it was a commemoration of the deliverance from Egypt.

195. Pentecost is derived from *pentē*, a Greek word signifying the fiftieth, its Hebrew title was the "feast of weeks."

B.C. 1499.—The Camp of the Desert.



GENERAL ARRANGEMENT OF THE CAMP OF THE ISRAELITES IN THE DESERT.

196. *Why were the various ceremonies of ablution instituted?*

Because, apart from the sanitary use of water, it was the most apt and palpable type of that inward purity which was essential to both priests and people in their approaches to the Divine presence.

197. The ablutions, though various, mainly consisted in washing the whole or part of the body before sacrificing or even before entering the houses. Ablutions appear to be as old as any ceremonies of which we have any record. Moses enjoined them, the heathens adopted them, and Mahomet and his followers have continued them. The ancient Christians had their ablutions before communion, which the Roman Catholic Church still retains as a part of the service of the mass.

B.C. 1499.—The Sacerdotal Tribe

The Syrian Chaps, etc., have their solemn washings on Good Friday, and have also the Russians, etc.

198. *Why were the Israelites forbidden to eat blood?*

Because, on account of the sins which they daily committed, and which could never be fully expiated by offerings on the altar, they owed to God all the blood of the beasts which they slaughtered, and were to dedicate it to Him as an atonement (Levit. xvii. 11–14).

For those commentators who seek for prebendary reasons in the Mosaic prohibitions, argue thus:—It was a part of the long history of the Pagans of Asia to drink the blood of the victims as a part of the sacrificial offering to their deities. It was for this reason, and to draw a line of distinction between them and their idolatrous neighbours, that God has reserved this prohibition, as a penalty to Jews, but the strange error of some commentators is to believe that, in later times, when the pagan Asiatics were converted to Christianity, they were commanded to drink blood, and, in the same way, that by the Romans they were commanded to burn incense to the idols.

200. *Why was the tribe set apart for the service of the Tabernacle?*

In order that, being separated from secular affairs and living by the Tabernacle, they might give an exclusive and undivided attention to it.

201. The tribe of Levi was selected for this purpose. It had no share in the division of the promised land, but was supported in various ways by the whole of the people, especially by the tribe of Reuben. It was compensated upon the altar, and for the service of the Tabernacle.



The Levites had to be about the person of the chief priest, to "minister unto him," to "do the service of the tabernacle," to "keep all the instruments of the same," to erect it, watch it, and convey it from place to place.

202. *Why were the Israelites forbidden to eat swine's flesh?*

The reason of this prohibition may be found not only in the filthy habits and appearance of the animal, but also in the tendency of its flesh

B.C. 1669.—Institution of Fraser.

to engender diseases in eastern climates, particularly those affecting the skin, as the leprosy.

203 Swine have very often been a part of axes on all occasions. The Egyptians, Indians, Persians, Arabians, and others, shrank from them as food. These nations were idolatrous, and their prohibition was laid in the Jewish law. Swine, except in animals, were also their ban, offered to Venus by the pagans. Among some of these swine are found eaten as a part of religious worship. The passage is Lev. xvi. 7, "A heifer without spot, and a lamb without blemish things is in their vessels." It is thus explained.

201. Why were the tables with the show-bread set up in the tabernacle and afterwards in the temple?

As a memorial of the twelve tribes, which the twelve loaves or cakes represented before the presence of Jehovah.

[illegible]

206. What were the new-offerings mentioned in *Leviticus* ix. 21?

They were offerings of the first-fruits, and were intended to show that all the blessings of Providence, of whatever kind, merited thankfulness on the part of man?

207. The term "Lift up" derived from a Hebrew root which signifies "to lift up." They are children who are treated exactly as we think of things, when before and after they are lifted up, they were moved up and down as a child to mother, probably in order to show the difference made to the child of the two parts of that is, the child was up, to show this a simple lifting was put. The word "Lift up" is also used in the Bible, where the Levites are required to be waved as a wave offering, the word "Lift up" is indicated by a small movement of the hands.

28. Why was the "Feast of Tabernacles" instituted?

To commemorate the sojourn in the desert, as well as to express the gratitude of the Jews towards Jehovah for giving them the rich fruits of the earth.

209. As the past year was the great spring festival, so this was to be the closing celebration of the year. It was to commence on the fifteenth day of the seventh month (Tien), and to last seven days, the first day, and the following eighth day.

B.C. 1471.—The Brazen Serpent.

grateful to the State. The extended list answers their expectations. Based on local and national, only the publisher and LBY, who had used these lives with the first annual volumes, are the constituted authorities. Their refusal to accept a translation of Moore, the resulting business, and their awful punishment follow close upon each other, and are narrated in Numb. xv.

216. *Why did Aaron's rod burst into blossom?*

As a testimony that he and his family of all the people of Israel had been chosen for the exclusive office of the priesthood.

217. After the fearful punishment of Worena and his companions, the people continuing to harbour as before, a plague was sent among them, which cut off four in thousand, seven hundred. Moss was then directed to send from the west of the island true wood ash, with the name of the true and innocent, Awa-roa, which signifies, in the language of the tribe of Lays. The black rocks were then laid with the name of the test stone, 'On the brow,' the words of the song were, 'Moss went out to the land of Awa-roa, and, behold, the land of Awa-roa, the land of Lays, yielded, and brought forth trees, and bloomed blossoms, and yielded almonds.'

It is not at all apparent, however, that the large use of the small *le* choice was a self-stimulus for four of the six and has been, if it had not been for their murmuring.

218. Why was Moses forbidden to enter into the promised land?

Because at Merilah he sinned against God in neglecting to sanctify Him before the congregation, whom in his impatience he called rebels, and, contrary to God's command, struck the rock twice instead of speaking to it.

219 Now I assure that I have been subjected to an extraordinary anxiety
with God, as I have been reading the words of the Lord of Masses & other. But
I say as I write, that I am not a false prophet, as I have said in this case, as
could scarcely have found any reason to condemn him.

220. *What was the craze or fad set up in the wilderness?*

Because the people, murmuring on account of the difficulties of their passage through the wilderness, were plagued with fiery serpents whereof many died. Upon their repentance God commanded that a brazen serpent should be made and set upon a pole that as many as looked upon it might live.

221. The obvious typical bearing of this, as applied to the sufferings of Christ, is referred to in John 12, "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up."

B.C. 1471—Death of Moses.

222. Why did the Israelites now begin to take possession of the land of Canaan?

Because all those who had mutinied against God at Kadesh-barnea being dead, against whom "He swore in his wrath, that they should not enter into his rest," there remained no obstacle to the accomplishment of the promise.

223. Accordingly the Israelites passed over Zared and came to the borders of Moab at Ar, and at length arrived at Bamoth, a valley in the country of the Moabites, and pitched at Mount Pisgah. Their wars with the inhabitants now commenced. Sihon, king of the Amorites, refusing them a passage, is attacked and slain, and his country taken possession of. Og, king of Basan, coming out against Israel is destroyed with all his army and his country possessed. After these victories the Israelites set forward and encamp in the plains of Moab.

224. Why was Balaam sent for by Balak king of Moab?

Because being in dread of the Israelites he imagined that Balaam, as a soothsayer of great repute, had power by his enchantments to paralyze their movements and stop their progress towards the land of their inheritance.

225. Why was the curse of Balaam, who did not curse but bless the people of Israel, held in such detestation?

Because, although withheld by the hand of God from cursing the people, he showed no unwillingness to do so; and afterwards gave such advice to Balak as led to the ruin of many of the Israelites, and became a perpetual stumbling-block to them.

226. By his advice the women of Moab and Midian are used by Balak to turn the people to idolatry. A disaster ensues, whereupon God commands Moses to take all the ringleaders and to hang them. Then a plague is sent, of which 23,000 men die in one day.

227. Why did Moses, before his death, command the "stones of memorial" to be set up in the midst of Jordan?

That the people might have a continual reminder of their covenant with God when in possession of the promised land.

228. This was nearly the last act of Moses. He shortly afterwards, by command of God, ascends Mount Nebo and dies.

229. Why was the burial-place of Moses concealed from human knowledge?

Because, most probably, the great merits and fame of the

B.C. 1451—Accession of Joshua.

Hebrew leader and lawgiver would have led the surrounding nations to elevate him into a deity, and to establish an idolatrous temple over his tomb.

200. Judging from analogy, there was danger that the Jews themselves would in turn cease to pay tribute and owe to their great lawgiver. Some Jewish writers have held that Moses did not die, but was snatched away in a cloud like Enoch, and afterwards Enoch, but the sacred text clearly says "he died," and that God himself buried him in the valley. Whether this burial was by the hands of angels, or in some other mysterious manner, matters very little.

231. *Why had Moses no successor, strictly speaking?*

Because according to the original constitution of the Hebrew nation God himself was their ruler, the people his subjects, and Moses the mediator, or internuncio between them. But the title most appropriate to Moses, and most descriptive of the part he had to sustain, was that of *legislator of the Israelites and their deliverer from the Egyptians*. When the Israelites were no longer oppressed with Egyptian bondage, and those laws were already introduced which were immediately necessary for the well-being of the people, his functions ceased.

232. It was also on this account, viz., that the empire and nation which he was especially engaged were of a peculiar nature, and having been a corpse while he was living, rose again when he was dead, that the commandments which Moses delivered him to assist in the discharge of his oppressive duties, no longer had an existence after his decease.

CHAPTER III.

THE BOOKS OF JOSHUA, JUDGES, AND RUTH.

233. *Why was the book of Joshua so called?*

Because it contains the history of what passed under the leadership of Joshua, and was written by him.

234. The name of Joshua is equivalent to the Greek, Latin, and English name of *Jesus*, signifying a *Saviour*, or "the Lord saves." This great leader was formerly named *Osee*, or *Hoshea*, "saving." His appellation was changed by Moses (Num. xiii) to Joshua, as prophetical and significant of the office he was to undertake in saving the people, or leading them from the desert into the promised land. That Joshua

B.C. 1450.—Passage of the Jordan.

was a type of Christ's death. The history of the book of Joshua is set forth as the passage of the Jordan, the conquest of Canaan, and the establishment of the country. The length of time and space therein is about fourteen years.

235. *Why is the River Jordan so called?*

Because it is a very rapid river, the word Jordan being derived from *jod* or *jol*, "it flows," or "comes down."

236. *Why did Rahab the harlot harbour the spies sent by Joshua?*

Because, by Divine illumination, she knew them to be the messengers of the people to whom God had allotted the whole country.

237. *Why did Rahab the harlot harbour the spies sent by Joshua?* Because she had seen the power of the Lord in the land of Egypt, and she had heard of the things which the Lord had done for his people, and she had seen the account of the miracles which God had wrought in favour of his people.

238. *Why were the waters of the Jordan divided for them as the Israelites passed over Jordan?*

Because, in addition to the dry passage thus miraculously afforded them, they might be reminded of the passage over the Red Sea after their deliverance from Egypt.

239. *Why did the Israelites pass the Jordan on the tenth day of the first month?*

Because that day being the beginning of the passover, or the day when the paschal-lamb—which was to be eaten on the fourteenth day—was to be selected from the flock, the occasion might suggest to them their ultimate passage from the old to the new dispensation through the Messiah, the Lamb of God.

240. *Why did the Israelites eat of the fruit of the land after the completion of the passover?*

Because the Israelites had now reached the promised land, whose natural supplies were abundant, and they no longer needed the supernaturally-provided food.

241. As a proof of this abundance the text, Josh. xiv., says "And they did eat of the fruit of the land, wheat, barley, vine, figs, pomegranates, and all manner of fruit of the field." That is to say, they had three sorts of corn to choose from.

B.C. 1450.—Joshua Commands the Sun to Stand Still.

242. *Why did an angelic messenger appear at this juncture to Joshua?*

To assure him of victory over the enemies of God and his people.

243. *Why did the walls of Jericho fall down before the ark of the Lord was carried in as the people pursued them?*

Because it was the design of God to show the nations that the Israelites fought by his direction, and conquered by his blessing, rather than by their own prowess.

244. *Why did the Israelites retreat before Ai?*

Because Achan, a man of the tribe of Judah, had sacrilegiously hidden some portion of the spoils which God had commanded to be destroyed.

1. The cupidity of this man, who, for a paltry personal end, had brought down upon his countrymen the wrath of God, had cost them to death, their goods burned, and a heap set up over their remains as a memorial of reproach.

245. *Why were all Gibeonites excepted from the general extirpation of the Canaanitish tribes?*

Because, having, by a stratagem induced Joshua to spare them, the oath which he swore to them to preserve them was allowed to be respected.

246. But the Gibeonites, who had represented themselves through their deputation as strangers living at a great distance, and so deceived the Jewish leader, upon the people's marriage, were subjected to the performance of the most menial office, and were made to draw water for the Jews, and to carry it in their drawers of water."

247. *Why did not a covenant of peace exist between the Israelites and the Hittites, Amorites, and Canaanites?*

That the confederate kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, might not escape under cover of night, and so prolong a contest which he was anxious to terminate.

2. The Gibeonites, who had represented themselves as strangers, were made to perform the most menial office, and were made to draw water for the Jews, and to carry it in their drawers of water."

B.C. 1445.—Judges Instituted.

five kings ~~had~~ ^{had} themselves in a cage at Makkedah from thence they were brought out and hanged. The command, "See, stand thou still," etc., was used in accommodation to the astronomical opinions that then prevailed.

250. *What was the object of the observance of the Sabbathical year which dated from this time?*

It was a charitable provision for the poor, as explained by the passage in Exod. xxiii. 10, 11: "And six years thou shalt sow thy land, and shalt gather the fruits thereof. But the seventh year thou shalt let it rest and be still: that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner shalt thou deal with thy vineyard and with thy oliveyard."

251. *Why was Joshua now directed to divide all the land on the west of Jordan among the nine tribes and a half as yet unprovided for?*

Because, growing old, it was desirable that this should be done, lest his death might leave the affair unfinished, and raise a cause of dispute.

252. *Why was the book of Judges so called?*

Because it contains the history of what passed under the government of the Judges who ruled Israel before they had kings.

253. The writer of it, according to the more general opinion, was the prophet Samuel. Some are of opinion that the Judges might have each left records of their respective administrations, which might have been put in order by Samuel. These Judges were often in number, and their presidency over Israel extended from the death of Joshua to the accession of Saul, a period of 100 years. Their office is not exactly similar in all cases, the word *Judges* ^{is} ^{not} ^{exactly} ^{expressing} the kind of leadership exercised by all of them. They were exceptional rather than regular rulers, and were severally adapted to the occasions which called them forth.

254. *Why was the book of Judges written?*

The author's intention is to show how, after the death of Joshua and until the settlement of the kingdom under Saul and his successors, the people, occasionally governed by judges, experienced various reverses, and encountered a variety of fortunes.

255. The moral purpose is to exhibit the people in their repeated falls and restorations—to proclaim the inevitable consequence of their profligacy and luxury,

B.C. 1117.—Death of Samson.

his laws. He appears to have gone up and down doing his own will and pleasure, not caring for the office of leader and judge of Israel, but yet standing his character well, victoriously contending with the open doors of evil.

Now, when he freed himself from the hands of the Philistines at Gaza, then he forms an exact collection with women in the valley of Sorek. Doubtless the woman in question, was a mere tool of the Philistines. In his folly and blind attachment to her he loses his liberty, and, by revealing to her the secret of his strength, he precipitates the catastrophe which ends his life.

270. *What were the circumstances of Samson's death?*

Having been captured by the Philistines and deprived of his eye-sight, he was made to grind in a mill, as a sort of retributive jest upon his great strength. Finally, being about to celebrate a great feast, in honour of their idol Dagon, they sent for Samson, to make them sport.

271. His particular mission, as a scourge to the Philistines, has now another opportunity to show itself. His long, the sent of his strength has grown again. He feels his powers renewed. By the Divine permission he contemplates a catastrophe, which, if it envelops the principal tower, will, at least, serve to confuse, and destruct in among his enemies. He goes to be led to the two main pillars that support the corner of the house in which the princes of the Philistines and a vast multitude of the people are assembled, will, one last effort and a fervent prayer to the God of Israel, he crushes the pillars. They give way, the house falls, and Samson "killed more men at his death than he had done in all his lifetime." See Judges.

272. *Why is the book of Ruth so called?*

From the name of the ancestress of David, whose history is therein recorded.

273. Boaz, whom Ruth married, was great grandfather to David. Ruth had been a Gentile, but was converted to the true faith.

274. *Why is the book of Ruth, being the record of but one family as it were, placed thus prominently in the Bible?*

Because, by marrying Boaz, Ruth became a progenitor of Jesus Christ, who, according to the flesh, sprung from the family of David.

275. *Who was the author of the book of Ruth?*

The majority of commentators attribute its authorship to the prophet Samuel.

276. The history contained in the Book of Ruth will not be intelligible unless the law mentioned in Deut. xxv, 6, and in Matt. xxiii, 21, be remembered. By this law it was provided, that if a man died, having no son, his brother was directed to

B C. 1116.—History of Ruth.

marry his widow, and raise up issue to him. Ruth, as the eldest and wisest of Mahli's, was justified, according to the Jewish law, in seeking to supply the place of her deceased spouse, by a marriage with his nearest of kin. However, the restrictions of her mother-in-law, Naomi, she places herself in the path of Boaz. That she does this from a good and virtuous motive is declared by the sacred writer in these words (Ruth 1:16) "Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end than in the beginning, assuming, as thou followest not young men, whether poor or rich."

The history contained in the book is as follows:—A certain man of the tribe of Judah, or of the city of Bethlehem, named Elimelech, on account of some family which prevailed at that time—this was during the exile of the Jews in their own land, emigrated to the country of Moab; he, his wife Naomi, and his two sons, Mahli and Chilion. After Elimelech died, and his two sons, having taken wives from among the Moabites, died also. Naomi, the widow, plants and price being restored to her native land, sets out to return to it. Her widowed daughters-in-law proceed with her to the frontier; one of them parts from her, the other will not, but casting her lot with that of Naomi, Ruth bids adieu to Moab and its gods. They return to Bethlehem, where, in the extremity of poverty, Ruth goes to glean after the reapers in the harvest field of Boaz, a wealthy kinsman of her deceased father-in-law, Elimelech.

Attracted by her appearance, and admiring of her exemplary conduct towards her mother-in-law, Boaz directs his servants to show her every favour. This encouraged, Naomi enables Ruth to go to Belave, instructing her in the Jewish law of inheritance, and putting her on the way of claiming its provisions from Boaz. The sequel shows with what success—Boaz recognizes her claim, and espouses her, "in order to raise up the name of the dead upon his inheritance."

From this time in spring David, the illustrious King of Israel, whose line the writer traces up, in conclusion, through Boaz, to Perez, son of Judah.

CHAPTER IV.

THE BOOKS OF SAMUEL AND KINGS.

277. *Why were the books of Samuel so called?*

Because principally consisting of the acts of that prophet previous to the institution of the Jewish monarchy, and as partly written by him.

278. The portions of these books not written by Samuel are believed to have been written by Nathan and Gad, according to Chron. xxix. 18. "Now the acts of David the King, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and also in the book of Gad the seer."

The books contain the history of Samuel's administration as judge, and of the regal government introduced by his mediation and established in the house of David. This history consists of three parts: 1. The account of Samuel's call by God—his

B.C. 1093.—The Ark taken by the Philistines.

nation had been caused by his own negligence, he fainted and fell from his seat, and with the shock broke his neck.

[illegible]

286 Why was the ark allowed to rest at Kirjath-jearim instead of at Shiloh, its appointed place?

• Because of the fearful punishment which fell upon the inhabitants of Beth-shemich, fifty thousand of whom were smitten for irreverently looking into it.

287 The ark was only removed at King's death, seven years later, during which time the people sinned and prospered. In the end, however, Israel became humbled before the Lord.

288 *Why did the children of Israel choose a king?*

Because of the ill government of the sons of Samuel, who walked not in his way, but turned aside after lucre, and took bribes and perverted judgment.

289. Why was Samuel displeased with their request?

Because he considered it a dejection from the high dignity which Israel had hitherto enjoyed as a people governed in an almost direct manner by the Divine presence.

200. The seventh verse of the eighth chapter makes this clear in these words:—
 "And the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me that I should not reign over them.

291. Why was Saul, who was a bad man, selected as the first king of Israel?

That the people might have a foretaste of the kind of government they had preferred.

B.C. 1005 Books of Samuel.

292. The request for a king being an act of contempt towards the theocracy established by the Divine revelation, the character of Saul furnished thereby appropriate punishment. They desire to be led by a king, "like all the nations," and a king of the required pattern is given them. His stature, power, and bravery, gave over to the grief of his own weakness, a consoling thought of superiority, and a denouement. Having accepted the kingdom for himself, and secured its giving during his lifetime to another, he promises by his own hand to subvert the field of battle, and his rival reigns in his stead.

293. *What was Saul's first transgression?*

An intrusion into the priestly office by ordering sacrifices to be offered, which it was the duty of Samuel to do.

294. Whether Saul's office was to be held for ever, and to be hereditary, does not matter. It was his act of usurpation and interference with the office of the prophet which offended God.

295. *Why were the Israelites at this time so powerless before the Philistines?*

Because, 1, the blessing of God was not with them, nor with Saul; 2, because the policy of the Philistines, in suffering no smith to be in Israel, had deprived them of their principal weapons of war.

296. The text, 1 S. xiii. 19, says: "Now there was to Saul's son a thought on all the land of Israel, for the Philistines said, and the Hebrews make them swords and spears. We will be Israel, as well down to the Philistines to shaven every man his share and his coulter, and his axe and his mattock. . . . So that it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and Jonathan his son were they found."

297. *What was Saul's second transgression?*

Having been commanded to smite the Amalekites, and to extirpate them without reserve, he listened to the voice of the people and of his own cupidity by sparing a portion.

298. This stulticeness in persisting to rebel against the directions of Jehovah was now visited by that final removal of his family from succeeding him on the throne, which had before been threatened, and which was now mystically represented by the rending of the prophet's mantle. After this second and flagrant disobedience, Saul received no more public recognition from Samuel, who now left him to his sins and his punishment, "nevertheless he continued to mourn for Saul."

299. *Why did Samuel mourn for Saul?*

Because he hoped that his grief might move God to

B C. 1063 —Saul and David.

reverse his sentence against him and to restore him to his favour.

300. *Why did Samuel proceed secretly to Bethlehem when he went to anoint David as the successor of Saul?*

Because Saul had spread the belief that Samuel was his enemy; in consequence of which the elders of the people were afraid to entertain the prophet.

301. *Why was an evil spirit from the Lord said to have troubled Saul?*

Because, being rejected by God and given up to his own evil will, he naturally became the prey of the tempter of mankind, who was permitted to have power over him, in a manner more or less complete.

302. *Samuel said that there was a will or evil spirit from the Lord that troubled Saul. What does this mean?*

303. *Why did David fight with Goliath?*

Because the Spirit of the Lord being upon him (Sam. xvi. 13), he knew that he was destined to overthrow the giant, and deliver Israel.

304. *After his attack upon Saul, David returned to Bethlehem. But the Philistines being gathered together against Israel at Saul's camp, the armies being arrayed to fight, the ark of the Lord was brought out to the front of the camp. What does this mean?*

305. *Why was Saul's jealousy first excited against David?*

Because, in returning from the conquest of the Philistines, "the women came out of all the cities of Israel singing and dancing. . . . And they played, and said, Saul hath slain his thousands, and David his ten thousands."

B.C. 1055.—The Witch of Endor

313. The vengeance of Saul upon any who might concern, or comfort David, was soon manifested. The high priest, Ahimelech, at Nob, had given him bread, and the sword of Goliath. Neither does Saul hear of this, than he sends his servants to the massacre of Ahimelech, and to slay their priest, and a great number of the inhabitants of Nob.

314. *Why did David spare Saul when he had his life within his power?*

Because he wished to prove to the king that he had no personal quarrel with him, and was acting only as the instrument of Divine Providence.

315. Saul, with three thousand men, is sent out of all Israel, was seeking the life of David, and had benched himself, as he thought, at the caves of Engedi. It was during a lull in Saul's troop, that the accident occurred related in Sam. xxv. Saul had retired to a shelter to take rest. While the very close was David, his supposed enemy, he began to creep up, and cutting off the skirt of Saul's robe, but without his sword, to take nothing. David withdraws again, as Saul allowed to do. When at a great distance, David and his men saw their appearance, and demand of Saul how he could have been taken, had it not been David's plot to do so. Saul is struck with a momentary contrition, and enters a covenant with David, to spare his sons and descendants.

316. *Why did David again spare the life of Saul, when the latter had again set out with an army to destroy him?*

Because he considered that Saul, as the anointed king of Israel, was exempt from the ordinary laws of warfare.

317. The circumstances of this story, and of sparing were very similar to those at Engedi. Saul, with a thousand men, was seeking David at the hill of Hachis, before Jeshimon; the latter, with his friends, were gently and discreetly put out. At the fall of night, Saul and his army were sleeping. David, and Abiathar, his high priest, now escape from their camp, and approach the tent of Saul. He is sleeping within the tent, he appears such a one, goes out to see what he is doing, and he is surprised. The sacred narrative relates us, that a boy sleep from the tent and came to Saul and his company. And he suggests to David, that he should go; David refuses; they take the spear and the javelin of water, and depart peacefully. Arrived at a safe distance, David lifts up his voice, and hearkens the king's generals with their remonstrances in watching their master, and he strategizes with Saul upon his fate and persecution of one who, in consequence, to be a conqueror, but a friend. Saul is again contrite, and departs homeward.

318. *Why did Saul consult the witch of Endor.*

Because the prophet Samuel being dead, and God having withdrawn his communications from him, he could have

B.C. 1055.—Death of Saul.

no knowledge of the future, except what he might obtain from the evil spirits.

319. *Why did the witch of Endor cry out when she saw Samuel?*

Because the prophet, permitted by God to revisit the earth in order to rebuke Saul, appeared before she had commenced her incantations.

320. How did grief and terror clearly shew that it was by the direct will of Heaven and not by the power of her magic, that the venerable seer was recalled to sight? Saul's answer is given in the text: 1 Sam. xxviii. 16.—"An. Saul said, I am a great distress for the Philistines fight against me, and thou art departed from me, and answerest me, neither by the hand of prophets nor by dreams, wherefore I have called thee, that thou mayest make known to me what I shall do."

321. *Why did Saul at last commit suicide by falling upon his own sword?*

Because, being defeated by the Philistines at Mount Gilboa, and wounded, he was seized with a fit of despair, which he had not virtue enough to resist.

322. *Why were the remains of Saul and his sons burnt, instead of buried as was usual?*

Because, probably, that thus they might be preserved from further insult by the Philistines.

323. This is the first time that incineration, or funeral-burning, is mentioned in the Scriptures; and although a common and honourable mode of sepulture among the classical nations of antiquity, it is regarded favourably by the Hebrews. The practice, however, is not approved of as agreeable with them, and so continued until the Babylonian captivity, when a change of opinion took place, and the practice was discontinued.

324. *Why did David cover the death of the Amalekite who accused himself of killing Saul?*

To shew his horror of such an act of sacrilege, as he considered the killing of a king and "the Lord's anointed."

325. *Why did Abner, Saul's general, proclaim Ishbosheth king of Israel, in opposition to David?*

Because, being a powerful but unprincipled soldier, he hoped to possess the reins of government himself, the imbecility of Ishbosheth favouring that project.

B.C. 1050.—Reign of David

326. *Why did David offer Ishbosheth to remain two years unopposed?*

Because of his steadfast regard for the family of Saul, and particularly for the memory of Jonathan, his friend.

327. *Why did Abner offer to deliver up Ishbosheth to David?*

Because that king had reproached him with some private misconduct, which the haughty general thus resented.

328. *Why was Abner slain by Joab, David's general?*

Because in a contest between the tribes, Abner had slain Ashael, the brother of Joab.

329. *Why did his captains revolt against and kill Ishbosheth?*

Because, seeing that the power of the kingdom had departed with the death of Abner, they thought to make their peace with David by the murder of the son of Saul.

330. David, however, so far from rewarding the assassins, ordered them to be mutilated, and their bodies cast up over the pool in Hebron, honourably burying the remains of Ishbosheth.

It was the policy of David to win the hearts of the tribes, and to show that he was not a conqueror, but a peacemaker, for as Israel was a united people, he knew that he must win over the whole country.

331. *Why did David, when bringing the ark of God from Kirjath-jearim, to place it in his own city, allow it to remain at Perez-uzzah?*

Because of the calamity which befel Uzzah, who for irreverently touching the ark, was smitten and deid.



WAR COSTUME IN DAVID'S REIGN.

B.C. 1033.—David's Fall and Punishment.

332. The scene of this misfortune was hence called *Perez-Uzzah*. The whole process adopted on this removal of the ark was entirely contrary to the directions given in the law. The ark was not to be conveyed on a cart or drawn by any animal, but to be carried on the shoulders of the Levites, by means of staves; which relieved the ark itself from being handled by the Levites in its removals. In deed, it was forbidden on pain of death that any of the holy things should be touched even by the Levites. But the ark was the object of all the oblations, and hence the punishment of Uzzah, and the humiliation of David.

333. *Why did David afterwards remove the ark from the house of Obed-Edom into the city?*

Because, understanding that the Lord had blessed Obed-Edom and his house on account of the ark, he longed to remove it to his own.

334. *Why did Michal, David's wife, despise him?*

Because, upon bringing into his own house the ark of God, and being actuated by a holy enthusiasm, David danced before it as one of the ordinary choristers might have done.

335. That God approved of the king's conduct, and disapproved of that of his wife, was soon made manifest. Michal was stricken with sterility, and "bore no child unto the day of her death" (Sam. vi. 23).

336. *Why was David's request to build a temple to the Lord refused?*

Because he was a man whose hands had shed much blood. The wars he had been engaged in were indeed just ones; but he was also to shed innocent blood, and to stain himself with other crimes. The privilege was denied him, but it was promised to his son and successor, Solomon.

337. *Why was the prophet Nathan sent to David to reprove him?*

Because of his sin with Bathsheba, and his cruelty in compassing the death of Uriah.

338. David takes Bathsheba to wife after the death of Uriah, but the anger of God is kindled against him, and many miseries befall him. Nathan sends a sincere reproof, assures him of God's forgiveness, but requires him to atone for his crimes as he is to follow. The king of David and Bathsheba's child's offence is here to be atoned and erased. Although, in favour of, and rich reward against the king, and some atonement is made. In short, the fall of David from the murder of Uriah is one unintermitted string of calamity and misery.

B.C. 1015.—The books of Kings.

the revolts of Absalom and Sheba, the son of Bichri, which was discharged upon this occasion.

353. Why are the first and second books of Kings so called?

Because they are thus designated by the Hebrews, whom our translators have preferred to follow.

354. The books of Kings were not written by one person. As there was all through their history a succession of prophets among the Jews, who recorded, by Divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by those prophets. The first book relates the death of David and the accession of his son Solomon. His acts are contained in the first twelve chapters. Then ensues the division of the kingdom: Rehoboam, Abijah, Asa, and Jehoshaphat reigning over Judah; Jeroboam, etc., over Israel; while the prophets Ahijah, Elijah, and Elisha appear in the remaining eleven chapters. Though the narratives seem to have been left by contemporary authors, one—and that probably Ezra—made the compilation after the captivity, frequently inserting the very words of his authors, with some additional reflections.

The second book brings the history down to the conclusion of the kingdom of Israel and to the captivity of Judah at Babylon. David and his family occupy the throne for near 400 years; and after the captivity a strange usurper degree of honour till the coming of Christ. The kingdom of Israel subsists about 250 years. The second book contains the transactions of about 308 years.

355. Why was David, who is shown to have sinned grievously, said to have been a man after God's own heart?

Because, notwithstanding his sins, which were the result of human frailty, his whole mind and conduct were loyally framed upon the observance of the Divine polity.

356. David is said to have worshipped God with a perfect heart (1 Kings xiv. 8, 9, xv. 3, 5). Idolatry and idolence are spoken of in the Bible as resulting from men's seeking or acting after "their own hearts" (1 Kings x. 31). It is in this sense generally that David is so often mentioned in a favourable light. As a worshipper of the true God—as holding a regal power in dependence upon Jehovah, the true king of Israel—as ruling constitutionally, not despotically, faithful to the sacerdotal, as well as the prophetic elements of the government; also, as a man of great personal excellencies—he was deservedly accounted a model king. He became the idol of the nation—the symbol of national weal.

357. Why did Adonijah aspire to be king?

Because, after the death of Absalom, he was the eldest son of David, and as such thought himself entitled to the succession.

B.C. 1012.—Reign of Solomon.

358. David has been blamed for remissness in not repressing his forwardness, as his conduct tended to create confusion, and to frustrate the appointment of God. But the king was convinced that nothing would frustrate that order; and he would take measures, in due time, to curb the ambition of Adonijah, from which as yet he apprehended no danger.

359. *Why did Adonijah, upon the proclamation of Solomon as king, fly for refuge to the horns of the altar?*

Because his followers having deserted him, and being exposed to the penalty of treason, he thought only of saving his life, which the privilege of the sanctuary enabled him for the time to do.

360. *Why did David command Solomon to punish Ijab and Shimei?*

The instructions given by David to his son, with relation to these two persons, did not proceed from any rancour of heart, or private pique, but from a zeal for justice, that crimes so public and heinous might not pass unpunished.

361. David and Solomon esteemed themselves, in a manner, defiled until this was done. Ijab had behaved to David with great insolence after the death of Adonijah. He had lately sided with Adonijah. But his worst crime was the treacherous murder of two great generals, who had put themselves under David's protection and were promoting his welfare. Only the fear of greater commotion had hitherto prevented David from bringing his nephews to public execution as the people expected. He left the injunction upon his son, that when his power should be sufficiently strong, the impunity of such offenders might no longer destroy the commonwealth.

362. *Why was Abiathur, the high priest, deposed?*

Because he had joined the rebellion of Adonijah.

363. His participation in this revolt brought about the fate predicted to the house of Eli (1 Sam. xi). He might justly have been put to death. Solomon merely banishes him to his own city, but the office of the high priesthood passes from his hands. Joab, hearing of the banishment of Abiathur, flies to sanctuary, taking hold of the horns of the altar, but even here the justice of the king reaches him, and, notwithstanding the sacredness of the place, he is executed.

364. *How did Solomon become celebrated for wisdom?*

Being desired to ask some particular gift from Jehovah, he chose that of wisdom?

365. In answer to his request, God said, "Behold, I have done according to thy words; for, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee."

B.C. 1012.—Wisdom of Solomon.

366. *What was the first remarkable example of this gift which Solomon exhibited?*

His celebrated judgment between the two harlots (1 Kings iii. 16).

367. Two women dwelt together in one house. Upon a certain night, one of these was delivered of a child, and three nights later the other was also delivered of a child. The mother of the last born child accidentally killed it by overlaying it. But rising stealthily she took the living child from her friend's side and substituted for it her dead child. The mother of the first-born living child immediately detected the cheat, but could not procure the restitution of her offspring, and she appeared to the king for justice. Solomon listened attentively to the two mothers, who both vociferously claimed the living child, and each vowed to prove to the king that the dead infant was really the child of her companion. The king, to settle the point, laid upon an expedient. He came forward, and, refusing to divide the living child between the two mothers. To this the pretended mother assents; but the real parent, whose heart yearns for her offspring, prefers yielding her living to her rival to seeing it slain. "Then the king answered and said, Give her the living child, and in no way slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged: and they feared the king, for they saw that the wisdom of God was in him to do judgment." (1 Kings iii. 27, 28.)

368. *Why did Solomon now begin to build the temple?*

Because, in addition to the faculty of wisdom, God gave the king riches, and blessed the realm with a lasting peace.

369. "Judah and Israel dwelt without war, every one under his vine and under his fig-tree all the days of Solomon." (1 Kings iv. 25.)

DESCRIPTION OF SOLOMON'S TEMPLE.

In a general way, the Temple of Solomon was an enlarged form of the tabernacle of Moses, built of stone, and covered with rich and costly materials. As the worship of the Most High consisted of bloody sacrifices of animals, such as oxen, sheep, and goats, Solomon's temple required an extensive quadrangle or court, expressly for the purpose of holding and slaughtering the victims. These had their heads driven down to a section of iron rings from above into the pavement, and it was the business of the priest, standing at the sacrifice, to slay them with his own hand. A priest, then, in the temple of Solomon, was a man who held his goat by work very much the same as a butcher, with his shirt sleeves tucked up. This court was necessarily kept inaccessible to all except those who were concerned in the work of slaughter. On great festal days, such as the passover—the number of the victims was frequently so great that the space in this court did not suffice.

In a subordinate, such as Jerusalem, a temple, where the slaughter of victims for sacrifice was of daily occurrence, would require a copious supply of water for the men washing away the blood from the pavement, for cleansing the victims and the parts of the sacrifices, besides for other uses. For this purpose, Solomon constructed a large

B.C. 1012.—Solomon's Temple.

brazen reservoir, or molten sea, which contained about two thousand gallons of pure measure, and which was kept filled by a water-wheel. The water from this reservoir was carried in smaller brazen vessels upon wheels to the different parts of the temple, as required.

The idea of the victim being essential to the nature of the worship of God by sacrifice, thus demanded the erection of a large altar for burnt offerings, or "holocaust," proper to the offerings of the nation, which the law directed to be offered only in one place. Hence a very large altar was required, and in fact, this great altar was popularly termed among the Jews 'Ariel,' or the Lion of the Lord, from the rapid manner in which it consumed the victims that were laid upon it. The altar required for this altar, the layers, the vessels of brass for sprinkling the blood of the victims upon it, the flesh-hooks, &c., and the service of its flaming priests and other ministers and attendants, constituted a separate court of the temple. From the nature of the worship, consisting of the flesh of a victim burnt upon a large fire, any assembly of the people assisting at the sacrifice under the same roof as practised in the Christian worship, would be impossible. The worship was obliged to take place in the open air, otherwise the stench of the burning victims would have been intolerable. Jewish writers even say, that the altar was provided in this sense, that let the wind be which way it might, the smoke ascended directly upwards to heaven, a privilege for which an assembled multitude might with good reason feel grateful.

For the people there were provided an inner court for the men, and an outer court for the women. The ascent from the court of the women to that of the men was through a porch and up a flight of steps. No woman was allowed to enter the "court of Israel," that is the men—except upon the occasion of her offering any victim, upon which, according to the law, she was to lay her hand previous to its being sacrificed, and for which purpose it was necessary for her to pass through the court of Israel to approach the altar.

In order to protect the people from the rain, or from the sun's rays, a covered cloister surrounded the courts of priests, surrounding the different courts. It was to one of the courts that our Saviour withdrew when there came on a violent storm at the Feast of the Dedication (John vii. 23). Further, as the temple of this nation, through the constant offerings of the people would naturally come to a considerable increase of treasure and vessels of precious metals, it was necessary, in times so foreign to the simplicity of carrying and guarding treasures, that it should be defended by walls and towers, and a power of resistance to those of any citadel, and was equally necessary that there should be a body of men in its service whose duty it was to be ready for its defence in case of an attack. The temple of a nation, in those times, generally speaking, also served as a bank of deposit for the king and private families—a good reason for making it doubly secure.

With a view to this security, the spot which God had pointed out for the building of the temple was most fitted. It was situated on the rock or mount Moriah, where Abraham, at the command of God, had offered Isaac as a burnt offering.

The site chosen was a platform or longitudinal ridge of rock, the eastern side of which flanked the valley of Jehoshaphat, and precipitous mountain. The mountain extremely looked down upon the valley of Ben Hinnom, and the side to the west was separated by a deep ravine from Mount Zion, on which David's palace stood. On these three sides, then, the platform was, by nature, inaccessible, and when

B.C. 1012.—Solomon's Temple.

strengthened by high and thick walls, it became almost impregnable. On the north side the platform of rock adjoined the rest of the city by a narrow neck, the approach to which was secured by a tower of immense strength, afterwards called the "Turris Antonia." This tower, with the walls that surrounded the temple, completed its defences.

The whole temple, thus secured, used to be called by the Jews "the Mountain of the Lord's House." The Lord's House itself was comparatively trifling in the way of dimensions as a building, being only double the size of the Tabernacle of the wilderness. Its importance lay in its sanctity, as being the abode of the Lord God of Israel, who is said by the prophets to have dwelt between its carubims carved in olive-wood.

As in the Tabernacle of Moses so in the Lord's house, the antechamber contained the show-bread, the altar of incense, and the seven-branched candlestick*, and was entered in morning and evening by one single officiating priest. The inner chamber, the sanctuary or holy of holies, also contained the ark of the covenant, and was entered but once a year, on the day of expiation, by the high priest alone. The glory of these two chambers lay in their sanctity and their inward magnificence, outwardly they were scarcely distinguishable as an architectural feature, being themselves connected with other buildings, which contained chambers for the priests, and other purposes connected with the temple.



GOLDEN CANDLE-STICK.

* And so is a representation of the second-hand one collected, taken from a sculpture upon the arch of Titus at Rome. It forms a portion of the spoils seized by the Romans, when, in the year of our Lord 70, the temple and city of Jerusalem were taken and destroyed. Josephus says, that "after the Romans had destroyed the temple, the several things which were found within it were carried in triumph to Rome, namely, the golden table and the golden candlestick with seven branches." These were placed in the temple built by Vespasian, and consecrated to Peace, and at the foot of Mount Palatine. The arch mentioned above is still visible with its bas-reliefs. In all probability the golden candlestick of the first temple was modelled strictly upon the pattern of the former ones, and was exactly like them in appearance.

B C. 1004.—The Queen of Sheba.

A distinction is to be observed between the House of the Lord and the Mountain of the Lord's House—the first term applying to these two sacred chambers, and the latter to the whole range of buildings with its walls and defences. The Mountain of the Lord's House was, in fact, held by a garrison of Levites, who watched it, in a complete state of military defence, night and day.

370. Why did King Solomon marry the daughter of Pharaoh, King of Egypt?

Because an alliance with his most powerful neighbour seemed most desirable at that juncture, and was best effected by that means.

371. This princess probably embraced the true religion, as her praises are rehearsed in the 141 Psalm, and in the "Song of Solomon"; although it is equally probable that she afterwards relapsed into idolatry, and became a chief instrument in the perversion of the king.

372. Why was the long peace, mentioned in 1 Kings iv. 25 particularly necessary at this period?

Because the special mission of Solomon was the erection of a temple to the Lord, an undertaking which could only be successful under the circumstances of profound peace, and a certain degree of amity with the neighbouring kingdoms.

373. Solomon wrote a letter to Hiram, king of Tyre, who had been his father's friend, requesting him to furnish workmen who were skilled in carving cedar-wood, and to supply cedar-timber from the mountains of Lebanon, offering terms to which Hiram replied in a very friendly manner.

Vast numbers were employed upon the building of the temple. Thirty thousand men worked, ten thousand by turns every month in felling timber, seventy thousand in carrying burdens and in quarrying and in stone-carries in the mountains; over all of whom were set a proportionate number of overseers.

374. How long was the temple of Solomon in building?

In seven years the works were completed, and all Israel, with the princes of the tribes, and the heads of the families of Israel, were gathered together to King Solomon in Jerusalem, that they might carry the ark of the covenant out of the city of David to its new resting place.

375. Why did the Queen of Sheba pay a visit to King Solomon?

Because, having heard of his great wisdom, she came to satisfy her curiosity, and to prove him with hard questions.

B.C. 975.—Solomon's Fall into Idolatry.

176 Because also in all probability this was a means used by Jehovah to spread a knowledge of the truth into the remote regions subject to the queen. She confessed that Solomon's wisdom surpassed all that she had heard reported. She blessed Jehovah for showing her such a king, and from her words (1 Kings x 9) it is evident that she had misbelieved some notion of the true worship.

377. *Why did the Divine Blessing depart from Solomon?*

Because, disregarding the law of Jehovah, he added to the stores of his riches, the vastness of his armies, and the number of his wives; contracting alliances with the heathens around him, setting up altars to their idols, and joining in the sacrifices offered to them.

378 "Wherefore the Lord said unto Solomon, Forasmuch as this is none of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake, but I will rend it out of thy hand: if thy son, howbeit I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen. (1 Kings xi, 11—13.)

379. *Who was Jeroboam?*

He was the son of Nebat, an Ephraimite of Zereda, an active, talented young man, whom Solomon had selected and set over his tributaries in the district of Millo.

380 Ahijah, the Shilonite—a prophet of the Lord—met Jeroboam as he was going out of Jerusalem. Taking his own new outer garment or cloak, he divided it into twelve pieces, and as they were alone in the field together, he said to Jeroboam, "Take thee ten pieces, for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." If Jeroboam proved faithful to the law of God, his possession was to be secured to him; if faithless, he, in his turn, should be punished.

381. *Why is it to be hoped that Solomon died repentant?*

Because the book of Ecclesiastes, composed by him, and which is full of the expressions of deep repentance, may, probably, have been his last work, and dying legacy.

382. *Why did the people of Israel revolt from Rehoboam, the son and heir of Solomon?*

Because, upon their leaders making a petition to him to remedy some defects of the government, he, contrary to the advice of the elders of his council, answered them harshly, and with contumely.

B.C. 974.—Revolt of the Ten Tribes.

383. Jeroboam, greatly knowing the temper of Rehoboam, foresaw the result, and was prepared for it. It was at his instance that the deputation had been sent. "Your father," said the leaders of Israel, "laid burdens upon us; now, therefore, do you lighten these burdens, and we will serve thee." Time to consider is asked by King Rehoboam; a council is held, the old men advise concession, the young men resistance. Rehoboam prefers to follow the latter plan. His father, he tells them, laid his hand upon him, but he will press it down. "My little finger shall be thicker than my father's reins." "My father hath chastised you with whips, but I will chastise you with scorpions" (1 Kings xii. 11). Upon these words the people cried out, "To your tents, O Israel; now see to thine own house, David." So Israel departed unto their tents.

Rehoboam made one more experiment. He sent Adiram, his chief collector of tribute, amongst the revolted tribes, "But all Israel stoned him with stones, that he died." Rehoboam then shut himself up in Jerusalem.

It may be useful to distinguish the respective territories of the two kingdoms into which we find the dominion of David and Solomon now divided. Jeroboam possessed ten tribes, together with all the tributary nations eastward to the Euphrates. This formed the kingdom of Israel. Rehoboam retained only the tribes of Judah and Benjamin, with Philistia and Ekron. But the whole of the territory, which was now called the kingdom of Judah, was still scarcely a fourth of Solomon's dominion.

384. *Why did not Rehoboam endeavour to regain the allegiance of the revolted tribes?*

Because he was forbidden to do so, or to fight against Israel; Shemaiah, the prophet, being sent from God with a message to Rehoboam to that effect.

385. *Why did Jeroboam set up the worship of the golden calves at Bethel and Dan?*

Because he feared that his subjects, by going up continually to Jerusalem to worship according to the prescription of the Mosaic law, might, in time, be induced to revolt from him.

386. To prevent the people being shocked by too great a change, Jeroboam appointed feasts, corresponding to those observed at the temple at Jerusalem; and to encourage them by royal example, he attended in person at the altar in Bethel, and worshipped the golden calf which he had set up, with all his court and the officers of his household.

387. *Why was the hand of Jeroboam the king withered?*

Because, in contempt of the prophet sent against him from God, he ordered him to be seized, stretching out his arm for that purpose.

388. The impious king, however, is no sooner struck with this affliction than he is seized with contrition, and entreats the prophet's prayers that the use of his hand may be restored to him. The prophet then prays, and the king's hand is healed.

B.C. 950.—The Disobedient Prophet.

380 *Why was this prophet, who is called the "disobedient prophet," slain by a lion?*

Because he infringed the instructions given him by God, not "to eat bread, or to drink water, or to turn again by the way" he came.

390 This is one of those mysterious instances with which the Biblical history abounds. But some light is thrown upon the circumstance by the consideration that those to whom Jehovah has manifested Himself, untravellingly speaking with them, and confiding His awful messages to their keeping, are called upon to correspond to this favour by a very scrupulous observance of the Divine law and commandment. As Moses, for example, was deterred from entering the promised land by this young prophet's, for a breach of his orders, met on his return home, and becomes the prey of a savage beast.

391 *Why did Jeroboam make war upon the kingdom of Judah?*

Because Rehoboam being dead, he considered there was a good opportunity to add the kingdom of Judah to that of Israel.

392 The account of this war is found in 2 Chronicles x. Abijah had succeeded Rehoboam; but although young, he felt no inclination to yield his kingdom to Jeroboam. The two armies were drawn up at mount Zemaraim, and Abijah, seeking to prevent a close fight, addressed a remonstrance to the king of Israel. Israel, however, would not hearken, and the latter began by Jeroboam sending an ambuscade to attack the army of Judah in the rear. When this latter perceived the critical position in which they were, they cried to the Lord, and the priests began to sound with the trumpets, "and all the men of Judah shouted." This shout is made by Jehovah a cause of terror to the army of Jeroboam, which, accordingly, is panic-stricken, and takes to flight. The king and the army of Judah pursue, and the Israelites are destroyed with a great slaughter. After this war, Abijah, the son of Rehoboam, fell sick, out of mercy to him, and to spare his eyes the sight of these punishments intended for his father's race, he was called away, and died early. Jeroboam, after a reign of twenty-two years, died, and was succeeded by his son Nadab. In the second year of his reign, Baasha, a man of Issachar, conspired against him and slew him, and became king in his stead. And when he was king, he cut off all that were left of the house of Jeroboam.

HISTORY OF THE KINGDOM OF JUDAH TO THE TIME OF ISAIAH
(THE PROPHECY (B.C. 750 TO 700)).

During the ensuing period of two hundred years, kings of the family of David succeeded each other on the throne of Judah. But they were not all like David, who sought the favour of God, and the glory of his sanctuary. Abijah, the grandson of Solomon, was a wise and powerful king. He defeated Jeroboam, so we have seen; the service of the Temple flourished, and the kingdom prospered. Asa, his son, succeeded him, and was also a good prince. In his reign, the kingdom was attacked by an army of Ethiopians, under Zerah.

B.C. 670-750 Kingdom of Judah.

Asa gathered his army, and went out to meet him. He supplicates the help of Jehovah, who terrifies the Ethiopians before Asa and Judah, and they fly. Asa's faith, however, in the unseen protector of his kingdom, does not remain firm. Baasha, who had revolted against the house of Jeroboam, and had seized the kingdom of Israel, began to build a fortress at Ramah, from whence to attack Judah. Asa, forgetting his Divine Protector, takes gold and silver from the temple to bribe Ben-hadad, king of Syria, to make war against Baasha. The plan succeeds for a time; Baasha withdraws, but Asa is rebuked, through the prophet Hanani, that God is displeased with him. The prophet is put in prison by Asa, who dies himself soon afterwards, and is succeeded by his son, Jehoshaphat.

This king is faithful to the traditions of his ancestor David, maintaining the worship of the God of Israel. "Jehoiada the high priest rebuked the king in his house, and all Judah his right to Jeho-shaphat presents him the law, his and honour in abundance" (2 Chron. xix. 5). After a reign of twenty-five years, during which he was victoriously protected by Jehovah, Jehoshaphat died, and was succeeded by his son, Jehoram. This was a wicked king. During a reign of eight years, he, in many ways, troubled Judah. He slew his brother, married a daughter of Ahab, the idolatrous king of Israel, and introduced idolatry into Judah. Finally, the prophet, as sent to warn him, whose counsel he despises; he perishes miserably,

and is buried without any funeral honours. Ahaziah, his son, reigned now in his stead; but his career was equally wicked and brief. He was slain by Ahab, and Athaliah, his mother, seizes the kingdom. She puts to death all that they can find of Jehoram's family. Joash, however, an infant son of Ahaziah, is concealed and brought up in the temple. At the age of six years this prince is produced by the priest Jehoiada and acknowledged by the people, and Athaliah is deposed and slain. As long as Jehoiada lived, Joash was guided by his counsels, and remained firm in his faith. Collections were made, and the temple repaired. But after the death of the good priest, Joash fell away into the old besetting sin of idolatry. It was now that Zechariah, the son of Jehoiada, he perished, stood forth as a faithful witness of Jehovah. But Joash is impenitent. The Syrians of



ASSYRIAN ARCHERS.

Damascus came and plunder the city, and the king of Judah is murdered by his own servants.

Amariah, his son, reigned in his stead. He, at first, did what was right, but afterwards fell away, and suffered the fate of his father, being murdered by his own servants.

B.C. 970--750.—Kingdom of Israel.

After Amaziah succeeded Uzziah, the leper, whose disease came upon him in punishment of his profane intrusion upon the priestly office. He had begun well, but became proud of his prosperity, and presumed to enter the sanctuary in place of the appointed priests, and to burn incense at the golden altar. For this he was struck, and remained a prey to the disease of leprosy, living in a house by himself for the rest of his life, as a sign of His acting as regent. At the death of Uzziah, Jotham succeeded, and reigned peacefully sixteen years. At this time Isaiah prophesied,

THE KINGDOM OF ISRAEL. (B.C. 970 to 750.)

393. *Why was the prophet Elijah fed by ravens?*

Because of the drought which fell upon the land of Israel, in the reign of king Ahab (B.C. circa 918).

394. Ahab, the wicked king from Jeroboam, succeeded his father Omri, and excelled all his predecessors in the flagitious practices of that dark period. He married Jezebel, the daughter of Ethbaal, king of the Sidonians, a wicked woman, who brought her father's idolatrous worship into the kingdom, how best the gods punish which Jeroboam had set up. The drought, mentioned above, was the first punishment denounced against Ahab by Elijah.

395. *Why is this prophet called the Tishbite?*

Because he was a native of Tishbe, a small town in the territory of Naphtali.

The author of a relation of "the adventures of Gilead," leaves it the impression that Elijah had received from his native place, and passing the Jordan settled in Gilead, of course without being incorporated with any new tribe.

396. *Why did Elijah go to dwell with the widow of Zarephath?*

Because the brook Cherith, beside which he sat, while miraculously fed by ravens, after a time dried up.

397. Here more miracles were worked by Providence. Exhausted by his journey, he seeks and finds shelter in a poor widow, whom he meets with on the outskirts of the city. But she is as poor as himself. Yet, however, having been directed to her, knows that her wants will be supplied, and bids her make a small provision for his refreshment. She complies, and has her reward. The drought continued, but her barrel of meal did not waste, nor her jar of oil fail. Her son fell sick, it may have been under the agency of an epidemic occasioned by the want of rain. This calamity she judged to have been inflicted through the hands of the prophet as a punishment for some sin. The child died, but was restored to life by Elijah.

398. *Why did Elijah challenge the prophets of Baal?*

After the drought and famine had continued for two years, the third year Elijah met Ahab the king, and bid him

H.C. 970-750. Elijah and the Priests of Baal

gather all the people and the priests of Baal to Mount Carmel, there to meet. When all were assembled, Elijah came and said, in the hearing of all, "How long halt ye between two opinions? If the Lord be God, follow him. But if Baal, then follow him!"

399. Elijah then proposed as a test, that altars should be erected, and victims slain. After which the priests of Baal and he should each invoke the God they served and the God who answered. The fire should acknowledge and acknowledge as the true God. To this the people assented with acclamation. The idolatrous priests commenced they built their altar, and laid upon it their victims. They invoked Baal, but Baal was dumb, "And it came to pass at noon that Elijah mocked them, and said, Cry aloud, for he is a god: either he is walking, or on a journey, or peradventure he sleepeth, and must be awakened." But they cried in vain. In vain they leaped upon the altar, or cut themselves with knives. No voice came, or any answer. The people, to prevent all chance of deception, were then ordered to pour water over the victims for the burnt-offering, and they did so till the water filled the trench that surrounded the altar of Elijah. The prophet invoked the name of Jehovah, and no sooner had he done so than fire from heaven descended, "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." *Cuttings in the flesh* were common modes of expressing grief, a kind of deprecating the anger of their offended deities among the heathen nations, by whom the Hebrews were surrounded. With them the god was a being jealous of human happiness, rejoicing at its miseries, and to be appeased best by self-inflicted tortures on the part of the worshipper. Against any such practice the law had been directed, which is found in Lev. xix, 28, "Ye shall not make any cuttings in your flesh for the dead." The Canaanites, in particular, were accustomed to lacerate themselves, under the influence of strong emotions. Hence the acts of the priests of Baal. In India, at the present time, such cuttings are common methods of honouring or invoking their sanguinary deities, whom the Apostle calls devils. The annexed figure represents a devotee of Western Asia, in the act of inflicting wounds upon him self, under this view, it is copied from the work of Eugene Roger, a French missionary of the 17th century. *La Terre Sainte*, p. 353



HINDOO SELF TORTURE.

400. Why did the drought now cease?

Because the people acknowledged the justice of God in their punishment, extirpated the idolatrous priests, and returned for the time to the worship of the true God?

B.C. 970-750. -Elijah carried to Heaven.

401. Why did Jezebel vow vengeance against Elijah?

Because he had ordered the execution of Baal's prophets.

402 Jezebel immediately made known to Elijah that her vengeance should follow him. He accordingly fled to Beersheba. This was in the extreme southern district of Judah, for the prophet knew that Jezebel was not only to threaten only. From Beersheba he continued his flight southwards, and proceeded a day's journey into the wilderness of Paran, where sinking, overcome with fatigue and hunger, he was miraculously relieved, as Hagar had of old received succour in the very same desolate region. Refreshed with his food, he went for forty days and forty nights, till he came to Horeb, where God appeared to him, and commissioned him to anoint Hazael, Jehu, and Elisha.

403. Why did Ahab put Naboth to death?

Because he coveted a vineyard belonging to him, and, at the suggestion of Jezebel, possessed himself of it by the murder of the owner.

404 To reprieve the king was as dangerous as to resist him. No one dared to incur the peril. But Elijah was faithful, and, under the Divine protection, he went and found Ahab in the vineyard. Alarmed and indignant the monarch exclaimed, "Hast thou found me, O mine enemy?" The prophet pronounced sentence on the transgressor, whose heart was smitten. He gave tokens of penitence, and the execution of the penalty was postponed.

405. Why did Elijah bring fire from heaven upon the messengers of Ahab's successor?

Because the king Ahaziah having fallen ill, and having first sent to Baal-zebub, the god of Ekron, to inquire his fate, sent afterwards to apprehend Elijah,

406 That the recourse had to this idol was an act of contempt to Jehovah, is stated in 2 Kings 1:1. Elijah afterwards sent to the king a message, announcing his approaching death.

407. Why was Elijah carried to heaven in a chariot of fire?

Because, having delegated Elisha to carry his message to Israel, and having anointed him as his successor, it pleased God to exhibit to the latter a manifestation of the sublime dignity and supernatural mission of Elijah.

408 The parting of Elijah and Elisha is beautifully described in 2 Kings 2: "And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, 'Tarry here, I pray thee, for the Lord hath sent me to Bethel.' And Elisha said to him, 'As the Lord liveth, and as thy soul liveth, I will not leave thee.' So they

B.C. 970-750.—Naaman's Leprosy Cured.

went down to Bethel, and the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, 'Knowest thou not that the Lord will take away thy master from thy side to-day?' And he said, 'Yea, I know it, hold ye your peace.' And Elisha said unto him, 'Elisha, tarry here, I pray thee, for the Lord hath sent me to Jericho.' And he said, 'As thou wilt, and as thy soul loveth, I will not leave thee.' So they came to Jericho." (The sons of the prophets that were at Jericho repeat the warning to Elisha, but he heeds them not. They then come to the Jordan together, and Elisha miraculously divides the waters, and they pass over dry shod. Elisha then asks that, when Elijah leaves him, a double portion of his spirit may be given him; which request is granted.) "And Elisha came to Jericho, as they still went on and talked, and behold there appeared a chariot of fire and horses of fire and parted them both asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, 'My father, my father! the chariot of Israel, and the horsemen thereof; and he saw him no more.'

109. *Why were the children who mocked Elisha killed by bears?*

Because the majesty of Heaven was insulted in the person of the prophet, and this signal punishment was intended as a token of the deference that would be exacted for the person and mission of Elisha.

110. *Why did Elisha sweeten the bitter waters at Jericho?*

As a mark of the Divine favour for the city that sheltered the prophet.

111. Elisha became celebrated throughout Israel for the miracles which he worked after having received a double portion of the spirit of Elijah. He multiplied a few jars of meal, so as to feed a hundred men. He neutralized the poison that had been heaped on the pot by means of, for the meal of the sons of the prophets. He took possession of a chariot to pay a poor woman's debt. He rescued life to the son of a Samaritan who sheltered him. He made the iron heel of an axe to swim on the waters of Jordan. He revealed to Jehoram all the secrets of the Syrian army, and blinded the eyes of a Syrian company that was sent to arrest him, so as to bring them into the middle of Samaria before they knew to what place they were being led. He foretold to Jehoram the breaking up of the siege of Samaria, and in due season, he foretold to Hazael, king of Syria, that he should supersede Ben-hadad.

112. *Why was Gehazi, the servant of Elisha, struck with leprosy?*

Because he took a bribe from Naaman the Syrian, who had been cured by Elisha.

113. Naaman, general of the army of the king of Syria, was a favourite with his master. Unfortunately he was a leper. But it so happened that among his domestics was a little captive maid, whom a certain predatory company had stolen

B.C. 870-750.—The End of Jezebel.

from the land of the Hebrews. "And she said to her mistress, Would God, my lord were with the prophet that is in Samaria, for he would recover him of his apostasy." Then Naaman went into his lord and told him, saying, "Thus and thus said the prophet from the land of Israel." The king also said unto him to follow up the hint, and gave him a letter to the king of Israel. So Naaman departed with the usual complement of gold, silver, and changes of raiment. When the king of Israel received the message, he marvelled that the whole business was only a covert scheme to bring about a quarrel between the two kingdoms. "Verily God," said he, "to kill and to make alive." He rent his clothes and lay himself on the ground in an ill case. But word is taken to Elisha, who comes to the king, and bidding him remember that there is a prophet in Israel, desires him to send the Syrian general to him. Naaman arrives at the house of the prophet, who directs him by a message to go and wash seven times in the river Jordan, with the promise that upon his compliance his flesh should recover its soundness.

Naaman was puffed that the prophet should suffer him to come and go without honouring him with a personal interview. He also disliked the ceremony by a ratification of the means to be used for his cure, although it is said that he desisted of their efficacy. "I thought," said the supposed general, "it will surely come out to me, and shall I kneel upon the neck of the Lord his God, and strike his hand over the place and recover the leper? Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." (2 Kings 5: 11, 12) But Naaman appears to have been singularly blessed with good judgment, at least, one of whom ventured to remonstrate with his master, showing him how very easy the conditions were, and how unreasonable it would be to reject them on account of their simplicity. Yielding to his advice, Naaman procured to the Jordan, and is healed. Then returning he wished to bestow some token of his gratitude upon Elisha, but none would be received. The servant Gehazi, however, upon the departure of Naaman, hastened after him, and pretending that the prophet had had a sudden demand upon his purse, obtained from the Syrian general a handsome largesse. Of course this was immediately discovered by Elisha, and the leprosy was inflicted upon Gehazi.

111. Why was Jehu anointed king during the life of Ahab?

Because he was intended as the instrument in God's hands for the punishment of that wicked king.

115. Why did dogs lick up the blood of Jezebel, the wife of Ahab?

Because of her cruelties, and especially on account of her procuring the murder of Naboth.

116. Jehu, the extirpator of the race of Ahab, was not an indifferent character, still, because he had faithfully carried out his mission, the throne of his race was secured to his family to the fourth generation. He was accordingly succeeded by his son Jehoshaphat, by Jehoram, his grandson, Jeroboam II., his great grandson, and Zachariah, the fourth in descent from him. There his dynasty ended. In four more

Oriental Customs of Salutation.

reigns the kingdom of Israel terminated, and its subjugation by Assyria commenced. Finally, in the year 721 B.C., Sargonid took Samaria, carried off the principal inhabitants captive, and planted them in Halah and Habor, cities of the Medes.

417. Why was Gehazi, the servant of Elisha, when sent by the prophet to the bereaved Shunammite, ordered not to salute any one by the way, or to acknowledge the salutations of others?

Because the business required despatch, and the nature of oriental civilities tended to a great expenditure of time.

1.8. The gestures and inflections of the body, which were made on an occasion of salutation differed at different times, varying with the dignity and station of the person who was saluted. In pronouncing the forms of salutation, "Be thou blessed of Jehovah," "The blessing of Jehovah be upon thee," "May God be with thee," etc., the Orientals placed the right hand upon the left breast, and with much



BOWING

gravity, inclined the head. At the present day if two Arab friends of equal rank meet together, they mutually extend to each other the right hand, and



BOWING TO THE EARTH.



ANCIENT MODE OF SALUTING.

having clasped, they elevate them as if to kiss them. Having advanced thus far in the ceremony, each one draws back his hand and kisses it instead of his friend's, and then places it upon his forehead. If one of the Arabs be more exalted in point of rank than the other, he is at liberty to give the other an opportunity of kissing, instead of *his own*, the hand of his superior. The parties then continue the salutation by reciprocally kissing each other's beard, having first placed the hand under it, in which case alone it is lawful to touch the beard (2 Sam. xi. 9). In the presence of the great and the noble, the Orientals incline themselves to the

earth, kiss their knees or the hem of their garment, and place it upon their forehead. When in the presence of kings and princes they prostrate themselves, snout the ground with their foreheads, or kiss the earth,

The Books of Chronicles.

419. *Why were the first and second books of Chronicles written?*

In order to supply an account of certain details concerning the kingdoms of Judah and Israel, which the writers of the preceding books of Samuel and the Kings had omitted.

420. The seventy Greek interpreters call these books "the first and second books of Paralipomenon," that is, "*of things left out*." By the Hebrews they are



MODERN PERSIAN BOWING.

termed *Deber-hajamin*, that is, "The words of the days," or as the English Bible has it, the "Chronicles." They are not to be confounded with the books so often quoted in the books of Kings and Samuel as the "words of the Kings," or the "Chronicles of the Kings," because the present books were written subsequently to the books of Kings and Samuel. The Chronicles were most probably written by Ezra.

The name Chronicles was given to these books by St. Jerome, because they contain an abstract, in the order of time, of the whole of the sacred history down to the period when they were written—3408 years. They appear to have been compiled out of the national diaries or annals. They contain many things not extant elsewhere; and several things related in the former

books are here enlarged upon and elaborated. Hence the title "*things omitted*" (*paralipomenon*). The authenticity of these books is beyond question as well by a great mass of external evidence as by the direct attestation of our Lord and his apostles.

421. *Why are there several manifest variations in names, facts, and dates between the books of Kings and Chronicles?*

Because the latter books were supplemental to the former, and were compiled at a much later date, when the vernacular language had undergone a change, when several places had received new names, or had undergone sundry vicissitudes.

422. Certain things were now better known to the Jews under other appellations; and from the materials before him the author of the Chronicles selected those passages which were best adapted for his purpose, and most suitable to the times in which he wrote. The variations in proper names will generally be accounted for by attending to the precise period of time spoken of, whence it will appear that frequently two different persons are described.

B.C. 536.—Ezra the Prophet.

123. *What are the principal contents of the two books of Chronicles?*

The first book contains the genealogies of those persons through whom the Messiah was to descend from Adam to the captivity, and to the time of Ezra; the first inhabitants of Jerusalem after the captivity; the reign and death of Saul; and the transactions of the reign of David.

The second book contains the history of the kingdom of Israel under Solomon; the accession of Rehoboam; the division of the kingdom; and the plundering of Jerusalem by Shishak; the reigns of Abijah and Asa, kings of Judah; the reign of Jehoshaphat; the reigns of Jehoram and Ahaziah; and the usurpation of Athaliah; the reigns of Amaziah, Uzziah, and Jotham; of Ahaz, Hezekiah, Manassah, Amon, and Josiah; the subsequent reigns to the destruction of the city and temple; and the edict of Cyrus.

CHAPTER V.

THE BOOKS FROM EZRA TO DANIEL

124. *Why was the book of Ezra written?*

Because it was desirable to preserve a circumstantial account of the events preceding and coincident with the return of the Jews from Babylon, the rebuilding of the temple, and the re-establishment of the Jewish ceremonial, which Ezra, as a principal actor, a priest, and a prophet, was well qualified to do.

125. The book of Ezra, accordingly, contains *memorabilia*, or records of events occurring at the end of the exile. It comprises accounts of the favours bestowed upon the Jews by Persian kings, of the temple, of Ezra's mission to Jerusalem, his regulations and reforms. The time comprised in the book is about seventy-nine years, or from B.C. 536 to 457.

B.C. 536.—Nature of Synagogue Worship.

426. *Why is Ezra called the son of Sariah, when it is known that the latter was slain by Nebuchadnezzar more than a century before Ezra's time?*

Because it had become usual to call a person "the son," who was only the descendant of another.

427. Thus, son of David meant descendant of David, etc.

428. *Why is the era of this leader and priest very interesting?*

Because with him the Jewish system of worship underwent a complete reinvigoration, during which the people were thoroughly weaned from their old tendency to idolatry, and the synagogue with its observances arose.

429. *Why was the synagogue so called?*

Because it was a *place of meeting*. The two Greek words from which the term is formed having that signification.

430. *What was the nature of the synagogue worship among the Jews?*

When an assembly was collected together for worship—which was on all Sabbaths and festival days—the services began with a *doxology*, i.e., a hymn of praise to God. A section was then read from the Mosaic law. Then followed, after the singing of a second doxology, the reading of a portion of the prophets. (Acts xv. 21; Luke iv. 16.)

431. The person whose duty it was to read placed upon his head, as is done at the present day, a covering called *Kethubh*—a kind of veil, emblemative of the veil which Moses put upon his head when the brightness of his countenance was intolerable by the smug Hebrews (Exod. xxxiv.). The sections which had been read in Hebrew were rendered by an interpreter into the vernacular, and hence arose the sermon or discourse, which, although at present delivered by one and the same person, with the reader is only an *imitation* of the interpreter's part. The reader or some other person then addressed the people. It was on such occasions that our Lord, during his ministry, and afterwards the apostles, taught the gospel, and it was in reference to these opportunities that Jesus warned his followers that they would be "put out of the synagogues." The necessity, as far as the religious exercises were concerned, was in idea with a prayer, to which the people responded Amen, when a collection was made for the poor. Synagogues were built in imitation of the temple at Jerusalem—that is, each was a quadrangle, having in the middle a small chapel on four pillars, standing on an elevated platform, on which lay the book of the law. In consequence of the beautiful washings,

II C. 536-545.—Nehemiah.

synagogues were often built near running water. Synagogues came into existence as a consequence of the expansion of Judaism, and spread wherever it gained a footing. Their origin cannot be satisfactorily referred to an earlier period than the exile, when the Israelites, severed from their temple and scattered abroad in strange lands, would naturally meet together for worship, and so become habituated to particular localities and provide suitable structures. The practice once introduced was perpetuated when they returned to their mother country. In the time of our Lord every considerable town in Palestine had its synagogue; large cities had several, and in the capital there were above four hundred. Synagogues were also found in the cities of Syria, Asia-Minor, and Europe, which had a Jewish population. The Talmudists, indeed, assert that wherever were ten free adult Israelites, there ought a synagogue to be erected. The life and death of many synagogues lay with private individuals, and were sometimes voluntarily undertaken by heathens.

432. *Why was the book of Nehemiah so called?*

Because it was written by the captive Jew of that name, who was instrumental in restoring the temple and worship of the Israelites after their enslavement in Babylon.

433. Nehemiah was held in good repute by Artaxerxes, king of Persia, and was his chief cup-bearer. The books of Nehemiah and Ezra concern the same facts, and should be considered together. The books of Ezra and Nehemiah were originally combined, and were called the first and second books of Ezra. In their subject-matter they are manifestly a continuation one of the other. But they form no complete and consecutive narrative. Their aim was not to form a history which should continue that of "Kings" and "Chronicles," but to narrate the chief events that accompanied the return of the exiles. Like all the other writings of the Bible, the chief aim and tendency of the books are of a religious nature; and whatever it has of history, is only incidental and subsidiary.

THE LEADING FACTS CONTAINED IN THE BOOKS OF EZRA AND NEHEMIAH

Cyrus, in the year B. C. 539, that is, in the first of his reign, permits the captive Jews to return to their native land, restoring to them the sacred vessels which had been taken from the Temple. Having reached Jerusalem, they take steps to re-establish the worship, build an altar for sacrifices, celebrate the feast of tabernacles, and lay the foundation of the temple amid the songs of the young and the tears of the aged, who had seen and remembered the splendours of the former house.

The Samaritans express a desire to take part in the work, but are refused by the Jewish leaders, who apparently use their influence with the king of Persia, in order to interrupt the building. In the reign of Darius Hystaspes, the Jews, under the exhortations of their prophets, continue the structure with the special permission and assistance of that monarch. Accordingly they bring the temple to a completion, dedicate it, and celebrate the passover. Under Artaxerxes Longimanus, Ezra proceeds with a second colony to Jerusalem, having in his hands a letter from the king; finding that during his absence many mixed marriages had taken place, contrary to the Mosaic law, Ezra is filled with grief, offers to God a penitential prayer, and takes measures to remedy the evil.

B.C. 536—515.—The Second Temple.

Nehemiah hears at Susa of the lamentable condition of the land of his fathers. His dejection is noted by the king, who, upon an inquiry, learns the cause, and gives his cup-bearer leave to go to Jerusalem and rebuild its walls (Neh. i. 1). The Jews begin the work, and notwithstanding various hindrances thrown in their way, see it finished their purpose. The people's complaint of their poverty, and of the oppression and usury of the ruler Jews, which leads Nehemiah to speak of his own disinterestedness, and to compel them to cease from their evil courses, and to restore the property taken in mortgage. The fortifications of the city being completed, watchmen are appointed, and the governorship is assigned to Nehemiah's brother, Hanani, and to Hananiah, the ruler of the palace. Ezra reads to the people the book of the law, the import thereof being expounded to them in the Chaldean tongue, with which alone they were now familiar. Facts and observances are kept. The covenant with God is renewed and sealed. The population of Jerusalem being still insufficient, it is replenished by drafts from the rural districts. Certain priests and the successors of the high priests are then given, the walls are divided into, and the books compiled with rules for organization, and some exhortations.

THE SECOND TEMPLE.

On the first building of the temple, Solomon had received letters of congratulation and good-will from all the neighbouring princes and kingdoms, and on the setting up of the altar, and the dedication of the house of the Lord, the whole kingdom rang with shouts of joy, and all the neighbouring people rejoiced with Israel. But when the remnant of the children of the captivity came back, few in number, and broken in spirit to rebuild a second temple out of the ruins which the fangs of their nation and its rulers had brought upon the holy place, they soon found that though the first building had been a work of joy and peace, the present one would be a work of strife and danger. The Samaritans first sought to say that they were of their kindred, and desired to join with them in building. But Zerubbabel answered, "You have no right to do so, as to build an house unto our God, but we ourselves together will build unto the Lord God of Israel, as Cyrus the king of Persia hath commanded us." Upon this the Samaritans joined in league with the other people of the country, and they hired counsellors in the Persian court to intrigue there, that the decree of Cyrus might be reversed. After Cyrus was dead (B.C. 530), and in the reign of his son, the Samaritans renewed their intrigues, and so far succeeded, that they obtained a decree forbidding the work to proceed. This took place in 523 B.C., sixteen years after the date of the decree of Cyrus. It was now that Haggai and Zechariah appeared, and fulfilled their mission. Zerubbabel then took courage, and commenced the work anew, upon which the opposition from the Samaritans was immediately removed, and the matter was brought before king Darius, who was now on the throne. Darius soon ended the dispute by confirming the decree of his grandfather, Cyrus, and by ordering that if any man offered any more opposition, a beam of wood should be taken out of his house, and he should be hanged upon it. Armed with this decree, Zerubbabel pushed forward the works of the temple, and at length they were completed in the month Adar, of the sixth year of king Darius. The feast of unleavened bread was kept by all the people with the greatest joy, in the session of the solemn dedication of the second temple. Thus the work prospered, and was completed under Zerubbabel. The young

B.C. (about) 531-495.—History of Esther.

existed. The old temple, who remembered the first temple, grieved at its curtailed proportions. This second building was only half the size of the first, and its materials were vastly inferior.

134. *Why is the book of Esther so called?*

Because it contains the history of the queen of that name.

135. *Who was the writer of the book of Esther?*

It is generally supposed to have been Mordecai.

136. In Esther ix. 20, it is said, "And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far." The Jews have a greater respect for this book than for any of the prophets, whose works they say, will perish at the coming of the Messiah; whereas this will endure with the books of Moses, and the book of psalms (Isaiah ix. 21) will never be abolished.

137. *What is the date of the events narrated in the book of Esther?*

It is not agreed whether these events happened before or after the Babylonian captivity; but it is now commonly supposed that Esther was married to Darius Hystaspes, A.M. 3189, about the time of the dedication of the temple.

138. He had been upon the throne of Persia and Media six years, and he reigned thirty years more. Josephus differs from other authors, thinking that Esther was the queen of Artaxerxes Longimanus, who was a great friend of the Jews.

139. *What were the circumstances that led to the elevation of Esther?*

King Ahasuerus gave a great feast to his princes and nobles; when merry with wine, he sent his royal chamberlain to the apartments of Vashti, his queen, inviting her presence, being desirous "to show the princes and people her beauty and magnificence."

140. *Why did Vashti refuse to appear?*

From a haughty contempt of the king's request, and a wish to exhibit her independence of his authority.

141. *Why did the king depose her for this refusal to appear?*

Because it was represented to Ahasuerus that the bad example of queen Vashti would influence the domestic manners of the whole Persian empire, and that hence the Persian women would be insubordinate to their husbands.

B.C. (about) 521—483.—History of Esther.

442. How was Esther introduced to King Ahasuerus?

When the deposition of Vashti was completed, a successor in the king's favour was sought for; and by the providence of God, Esther was brought forward.

443. Many candidates for the vacant throne of Vashti were, through the danger of the king's officers, found, out of these, Ahasuerus was to make his choice. Among the daughters in Shushan the palace, there was a certain Jew, whose name was Mordecai, the son of Jair, a Benjamite—a captain whom Nebuchadnezzar, the king of Babylon, had carried away with him was Esther, a orphan, the daughter of his uncle, who had been brought up to him, and the maid was fair and beautiful. "So it came to pass, that when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, the keeper of the women" (Esther ii. 8). Finally, the king prefers Esther to all the candidates for his favour, "At this king loved Esther above all the women, and she obtained grace and favour in his sight, more than all the virgins, so that he set the royal crown upon her head, and made her queen instead of Vashti" (Esther ii. 17).

444. Why did Mordecai refuse to bow to Haman, when the latter was advanced by the king to a high dignity?

Because Haman was an Amalekite, to whom no Jew could offer any act of obeisance without forfeiting his self-esteem.

445. The Hebrews had once sworn to exterminate the Amalekites, and to the extent of their means they had done so. The power of that people had been broken and reduced to naught by them, and their fate was not yet appeased, this one captive Jew was the exponent of the feeling of his whole nation, and it is probable that his hope of their restoration of Israel through the influence of Esther may have actuated Mordecai upon the present occasion.

446. Why did not Haman at once seek the punishment of Mordecai?

Because he counted it as insufficient for his revenge to lay hands upon him only, and sought to destroy all the Jews that were in the kingdom of Ahasuerus.

447. With this view, he won a hurry and drew lots from an urn, to determine in what month the nation of the Jews was to be destroyed. The lot came out for the twelfth month, which is called Adar. He then went to the king, and representing to him that there was in his dominions a people that had laws and ceremonies unlike all other people, and that they were noted for being rebellious against kings, he urged that it was expedient for the safety of the king's empire that they should be destroyed. In this manner he obtained orders from Ahasuerus to the effect that on the thirtieth day of the twelfth month the people should, very where else up to kill

B.C. (about) 521-495.—History of Esther.

and destroy the Jews, both young and old, women and little children, in one day, and to make a spoil of their goods. The counsels that were sent out made haste to fulfil the king's commandment. And immediately the edict was hanging up in Shushan, the king and Haman meeting together, and all the Jews that were in the city weeping.

448. *Why did Mordecai, when he heard of the edict, rend his clothes, cover himself with sackcloth, and sit at the gate of the king's palace?*

Because he concluded that thus he should attract the notice of the king's servants, who would report his behaviour to queen Esther.

449. Word was accordingly soon carried to her that Mordecai was sitting at the king's gate. Esther sent to know what was the matter. Mordecai sent in reply a report of all that had happened, and gave her messenger a copy of the edict. Esther on receiving this, understood what was required of her, and sent answer to Mordecai that he must know that it would be death to her to go into the inner palace to the king, except the king should hold out the golden sceptre in token of clemency, and that she had not been called to the king for thirty days.

At Mordecai's reiterated request, Esther consents to infringe the law and to intrude upon the privacy of the king, should he fail to hold out to her the golden sceptre.

450. *Why did Ahasuerus invite Esther to his presence?*

Because the Jews and Esther having implored the blessing of God by a solemn fast of three days and nights, the heart of the king was secretly moved to do so.

451. On the third day Esther attired herself in her royal apparel, and travelling as she passed through the suite of apartments, she presented herself to the king. He pleased his eyes, and he extended to her the golden sceptre, and said to her, "What wilt thou, queen Esther, what is thy request? If thou shouldst ask one half of the kingdom it shall be given thee." Esther answered by requesting that the king and Haman would come to a banquet which she had prepared. The king graciously assented, and word was sent to Haman the palace, who came to bid to join the king at the banquet. Esther, however, did not then make her request known, but postponed it to so on the full moon day, if the king and Haman would accept from her a second banquet.

452. *Why did Haman cause a gallows fifty cubits high to be erected for Mordecai?*

Because he flattered himself that the high favour in which he now stood with both the king and queen would enable him to do whatever he pleased with his enemy.

B.C. (about) 521—493.—History of Esther.

433 He boasted before his wife and friends of his riches and greatness, and that Esther the queen had again invited none but himself to the social banquet. But nevertheless all this honour would be as nothing so long as the Jew Mordecai sat unmoved at the king's gate.

434. *What particular circumstance turned the scale in Mordecai's favour?*

He had been so fortunate as to overhear the treasonable conversation of two officers of the royal household. A plot to assassinate Ahasuerus was thus frustrated, for Mordecai immediately communicated the intelligence to the king, and the traitors were hanged.

435 The night following Esther's first banquet was passed by the king in sleeplessness. He, accordingly, to divert the time, had the records of the empire read aloud to him.

Here the providence of God directed the readers to that portion which gave an account of the treasonable attempt frustrated by Mordecai. The king asked with roused attention what reward had been given to this faithful subject. It was replied, "He hath received no reward at all."

At this moment Haman was coming through the palace gate to prefer to the king his request that Mordecai might be hanged upon the gallows. The king, upon the entrance of Haman, put the question to him, "What should be done to the man where the king has a mind to forget?" Haman, thinking that of all men deserving of honour he was the most eminent, answers, "The man whom the king delighteth to honour shall be clothed with the king's apparel, be set upon the king's horse, have a royal crown put upon his head, the first princes and officers of the land shall hold the bridle of his charger, and proclamation shall be made before him through the streets of the city. Thus shall it be done to the man whom the king delighteth to honour."

At the king's command, which admitted of no dispute, Haman had to arise, array Mordecai the Jew, and carry out to the very letter the terms he had prescribed for himself.

436. *What was the end of Haman?*

He was, upon the discovery of his plot to the king by Esther, ordered to be hanged upon the gallows which he had prepared for Mordecai.

437. *Why was the edict against the Jews rendered innocuous?*

Because of the great influence of Esther with king Ahasuerus.

438 Mordecai was now called, and received from the king the ring which he had commanded to be taken from Haman. Esther confessed to the king that

B.C. (about) 1520.—The Book of Job.

Mordecai was her uncle, she threw herself at the feet of Ahasuerus and entreated that all measures taken against her people might be at once reversed. But by the laws of the kingdom no edict that had gone out with the king's seal could be reversed. Therefore the king assented that letters should be written in his name empowering the Jews everywhere to defend themselves as well as they be attacked. And when the thirteenth day of the month came, the princes and governors, knowing Mordecai to be a Jew and a prince of the palace, in great power, in all cities and villages favoured the Jews, so that when they were attacked, instead of being overcome they achieved a most triumphant victory over their enemies.

459. *Why was the feast of Purim instituted?*

To commemorate this most signal interposition of God in behalf of his scattered people.

460. According to the Jewish tradition, the Jews, under every circumstance of fortune, have kept the feast of the fourteenth and fifteenth days of the month, and there is no name among them more honoured than that of Esther.

461. *Who was the author of the book of Job?*

It is rather uncertain by whom this book was written. Some attribute it to Moses; some to Job himself; some to one of the prophets. The point is immaterial.

462. *Who was Job?*

He is supposed to have been of the race of Esau, and the same person as is mentioned in Genesis xxxvi. 33.

463. The time that Job lived is also a matter of doubt, but it is probable that it was while the Israelites groaned under the Egyptian bondage, or sojourned in the wilderness. The object of the book is to show that sometimes the wicked prosper, while the good are plunged in affliction. Like the rest of the Old Testament, it has a literal and a allegorical meaning. The style is very poetical, though, at the same time, simple, like that of Moses. It is supposed that a great portion of the book of Job has been lost. St Jerome, whose authority is great, says about eight hundred verses have disappeared.

HISTORY OF THE BOOK OF JOB.

Job is represented as a dweller in the land of Uz, an upright man, one that feared God, and eschewed evil. He is a kind of just prince, in the kingdom of Edom. His substance is great, his family numerous, his happiness complete. Job is as solicitous for his children's souls as for their bodies, hence he rises early to offer sacrifices for them, for Job said, "Lest, perhaps, my sons have sinned, and cursed God. Thus did Job continually." But the enemy of God and man, Satan, is envious of Job's fidelity. He manifests, before the divine court, that Job does not serve God for naught—that he finds godliness profitable, and so is godly. The enemy obtains leave to (prove the patriarch, by sending afflictions upon him—he

B.C. (about) 1530.—The Book of Psalms.

may take from him his wealth, his children, his friends, everything, except his life. The book then narrates how this is done, and with what effect. and, in the midst of all his cruel persecutions, still blesses God.

The most exquisite tortures, the reproaches of his wife, and the betrayings of his pretended friends, fail to shake his faith and confidence in the Divine goodness.

When stripped of everything, and sitting down upon a dust-heap, and sunk to the lowest depths of human distress, he exclaims, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

The main portion of the book is taken up with the self-reflections of Job upon the calamities to which man is naturally subject. He complains not of his own case, he justifies God in his providence, the remonstrances of his friends and Job's replies are sublime examples of the power of diction.

The judgment of the All-wise is invoked by Job. This is given, for God appears in a whirlwind, and without taking part in the views of either Job or his friends, awakes a sense of his impotence and shortsightedness in the heart of Job, who, in consequence, humiliates himself still more under the heavy hand of his Creator. This conduct is approved, while the three friends are a variety of scenes. A response is made to Job. A second feast ensues, after which Job lives one hundred and forty years, a great abundance and high repute. "He had seven sons and three daughters, and in all the land were no women found so fair as the daughters of Job." (Job xlii. 13—15.)

464. *Why was the book of Job written?*

Bishop Lowth is of opinion that the principal object of the poem—for this book takes the highest form of poetry—is the third and last trial of Job, from the unkindness and injustice of his accusing friends; the consequence of which is, in the first place, the anger, indignation, and contumacy of Job, and afterwards his composure, submission, and penitence. The design of the book is therefore to show men, that having a due respect to the corruption, infirmity, and ignorance of human nature, as well as to the infinite wisdom and majesty of God, they are to reject all confidence in their own strength and righteousness, and to preserve, on all occasions, an unswerving and unsullied faith, submitting with becoming reverence, to the Divine decrees.*

465. *Why is the book of Psalms so called?*

Because written to be sung, the word psalm being interpreted to mean a musical instrument.

19. According to Venerable Bede, the word psalter is derived from an instrument of ten strings, resembling the Greek letter Δ.

* Lowth's "Lectures on Hebrew Poetry."

The Book of Proverbs.

467. *Why is the authorship of the Psalms ascribed to David?*

1. Because it is known that David, not being permitted to build the Temple, made very great preparations for its erection by his son; among which preparations were the training of four thousand singers, by two hundred and eighty-eight masters of music. 2. Because his name is affixed to the majority of them. 3. Because others, without his name appended, were quoted as David's by our Saviour and the apostles.

468. The Psalms are called by the Hebrews *Sefer Terillim*, "Books of Hymns," or "Praises." This title being assumed by the seventy translators not quite appropriate, they called them *Psalmi*—psalms or lyrical odes; that is, odes, to be accompanied with music. The word psalter is the same as "psalttery," so frequently mentioned in the book, "a stringed instrument."

469. *Why are some of the Psalms inscribed "of Asaph," "of Heman," etc.?*

Because in all probability these Psalms were directed to them, as the persons charged to sing, or to see that they were sung.

470. The question of the authorship of the Psalms has been much discussed. The Fathers of the Church are divided upon this subject, some of them regarding David as their sole author, others looking upon him as their editor. The authorship of a few, as we have noticed, is ascribed to Moses, of others to Ezra. The question is unimportant, since they are all equally the result of inspiration. Dr. Whitte says, "There is scarcely any book of the Old Testament in which the Divine inspiration and canonical authority are established by more satisfactory and complete evidence. The evidence from the New Testament alone is abundant; for the book is there quoted and referred to as divine by Christ and his apostles, no less than seventy times. The Divine authority of some of the other books of the Old Testament has, on various grounds, been recognized by persons who have denied the inspiration of the other books, and have not lost sight of the general fact of Divine revelation; but the authority of the Psalms has not been questioned by any who have faith in the sacred character of any part of the Scripture. The eminently practical character of the Psalms, their beautiful and touching utterance of feeling to which every devout heart responds, has rendered the book peculiarly dear to the pious and angels.

471. *Why is the book of Proverbs so named?*

Because it consists of wise and weighty sentences, regulating the morals of men, and directing them to wisdom and virtue.

Ecclesiastes, Song of Solomon.

472. These sentences are also called parables, because great truths are often couched in them under certain figures and similitudes.

473. *Why is the existence of the book of Proverbs a strong evidence of the truth of revelation generally?*

Because the wonderful amount of knowledge and wisdom embodied in them is a direct proof that Solomon, their author, received the gift which he was promised by God.

474. The book of Proverbs is thoroughly ancient and oriental in its character, but it is distinguished from all other expositions by its thoroughly religious tone. "The fear of Jehovah (religion and piety) is the beginning of knowledge." This golden truth is the great burden of the book. It starts as part of a brief introduction (Prov. 1:1-9), which, with less brevity, repeats what the reader has before him, and at the end, assuming the tone of a parent, exhorts him to love and pursue religious truth as not only highly useful, but preeminently ornamental. With the luth verse begins the first and chief collection of maxims, which extends to chap. xxii:16. Next follows a lesser collection, xxii:17, xxx:22. A few proverbs ensue, xxiv:23-34. Then comes a more ample gathering of wise words, xxxi-xxxv. This body of divine poetry concludes with three short applications: (1) "The words of Agur, the son of Jakeh, the prophet;" (2) "The words of King Lemuel, the prophet; that his mother taught him;" (3) "We then have a beautiful picture of an oriental housewife,

475. *Why is the book of "Ecclesiastes," or the preacher, so called?*

Because the author, Solomon, "the son of David, king of Jerusalem," shows, by a series of forcible exhortations, the vanity of the world and the necessity of religion.

476. The title is taken from the Septuagint. Its Hebrew name is of similar import, meaning "a preacher," or one who addresses an assembly. Although the name of Solomon does not occur in the book, the general opinion, in an age, has ascribed it to him. The tradition of the Jews states that Solomon composed this work in his 11th year, after he had repented of his former vicious practices, and had become, by sad experience, fully convinced of the vanity of everything terrestrial, except piety and wisdom. Many parts of the work itself corroborates this view. The name which given fully and solemnly on the part of its author, implies that it was composed after he had apostatized from God, and had subsequently repented of his past conduct. It is the book bears strong internal proof of what we elsewhere learn about King Solomon.

477. *What is the nature of the book entitled "The Song of Solomon?"*

It forms one of the canonical books of the Old Testament—was written by the king whose name it bears—and, under

B.C. (about) 780.—The Prophet Isaiah.

the figure of a marriage, typifies the intimate relation subsisting between Christ and his Church.

478. The book is quoted in the New Testament. (See Matt. ix, 15, xxii. 2; John iii. 29; 3 Cor. xi. 2, etc. To be fully understood and appreciated, requires a sound and enlightened mind. These, doubtless, are of those portions of the sacred writings, which, according to St. Peter (2 Peter i. 16), are converted by "the unlearned and unstable unto their own destruction."

479. *Why is Isaiah called the Evangelical Prophet?*

Because of the number and variety of his prophecies concerning the advent and character, the ministry, the sufferings and death of Christ, as also the planting and permanent extension of his kingdom.

480. So explicit and determinate are his predictions, in reference to the person and passion of Christ, as well as so numerous, that he seems to speak rather of things past than of events yet future; hence he may be called an evangelist rather than a prophet. No one, indeed, can read at a loss in applying these prophecies to the events of the Gospel history.

481. *Why is Isaiah sometimes called the Prince of all the Prophets?*

Because his book abounds with such transcendent excellences, that it affords the most perfect model of prophetic poetry; and the dignity of his subject exceeds those of all the other prophets put together.

482. Isaiah is not better known as to his personal history, than it is difficult to make out a correct idea of that which will show his character and mission in the ordinary plan. He exercised his prophetic office in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. It is inferred from Isa. vi. 1, compared with vi. 1, that he did not begin his work till ~~the year~~ that king Uzziah died (in c. 752), and as he appears to have been alive in the fourteenth year of Hezekiah, his public ministry lasted for about half a century. With a view to give effect to his teachings he was a student of weariness, unceasingly, and in uncomfortable clothing (Isa. xx. 2). His ordinary mode of dress was fasting, and he was probably twice married. By his first wife he had a son who was called Shear-jashub (*the remnant shall return*). His second wife, called also "the prophetess," bore him another son, whose name was given him symbolical name of Maher-shalal-hash-baz (*he shall the way of quick to be prey*), as a retributive then before the child she did he old enough to call its parents by their names, the enemies of Judah, namely Syria and Samaria, should be vanquished and plundered. Another name, Immanuel, was given to the child, a token of the intervention of God for the deliverance of his people.

B.C. (about) 630.—The Prophet Jeremiah.

Isaiah's religious instructions were addressed chiefly to Judah and Jerusalem, yet he turned his prophetic eye on neighbouring lands. Under Jotham, whose reign was in general prosperous, Isaiah had little other duty than to enforce moral principles. The weakness and idleness of Ahaz called forth greater exertions from the prophet, who manifested political wisdom and zeal. Chiefly, however, in the first half of Hezekiah's reign, did he employ his extraordinary powers for the high religious, moral, and political ends which it was the aim of his life to promote. A diversely-related tradition makes him to have suffered a death of violence under Manasseh (698—643). According to this account Isaiah was sawn asunder by order of the idolatrous monarch.

483. *Why is the book of the Prophecies of Isaiah a strong proof of the authenticity of the whole Bible?*

Because of the complete fulfilment of those prophecies; a result which no human power could have brought about, and which fulfilment the entire page of history sacred or profane establishes.

484. The clear and satisfactory accomplishment of Isaiah's prophecies places his authority and inspiration beyond doubt. He created the captivity of Israel, and Judah, and described the ruin and dissolution of Babylon, Tyre, and other nations. He called Cyrus by his name, and described his conquests and conquest towards the Jews above 200 years before the birth of Christ. But his prophecies concerning the Messiah seem almost to anticipate the Gospel narrative. In these he describes the Divine character of Jesus Christ, his appearance, his peculiar qualities and virtues, his rejection, the very circumstances of his passion and death, and, finally, his resurrection and the triumph of his kingdom.

485. *Why were the Prophecies of Jeremiah given?*

Because of the idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon those who remained obstinate.

486. The captivity of Judah, together with a distant prospect of future favour and deliverance, form the subjects of the book of Jeremiah. An exception to this, however, is found in the 45th chapter, which relates to Baruch, and the six succeeding chapters, which regard the fortunes of some particular heathen nations. He foretold the fate of Zedekiah, the Babylonian captivity, the precise time of its duration, and the return of the Jews. He foretold the miraculous conception of Christ, the virtue of his atonement, the spiritual character, and the inward efficacy of his laws. His reputation has spread among many eastern nations, and heathen writers have borne testimony to his accurate historical descriptions.

487. *Why is the name of Jeremiah generally associated with a feeling of sadness?*

Because of the prevailing character of those prophecies

B.C. 430.—Hebrew Expressions of Grief.

which it was his mission to declare to the Jews and other nations.

488. The word "Jeremiah" is hence derived. The book containing them is only secondary, however, in importance to that of Isaiah, which it follows. The language of Jeremiah is scarcely so grand as that of his great predecessor, but the reason of this may be that he is mostly taken up with the gentler passions of grief and pity, for the expression of which Jeremiah had a peculiar talent. He had an irresistible sympathy with the miserable, which found utterance in the most touching descriptions of their condition. His book of Lamentations is an astonishing exhibition of his power to stimulate images of sorrow. There can be no doubt, from the instance of Jeremiah, that God raises up particular minds for special works, to which they are by his providence specially adapted.

489. *Why did the ancients stretch up a their heads as a token of mourning?*

Because ashes have, from the earliest times, symbolized human frailty, deep humiliation, and mortality.

490. Not only from Genesis to the last book in the Bible, but throughout all

ancient literature, we find the custom alluded to. Homer, Virgil, and Ovid frequently introduce the circumstance; to be unkempt, and to sprinkle dust upon the hair is, indeed, an universal emblem of a disturbed mind—the direct antithesis of joy, which is shown by washing and anointing the head.

Renting the garments had the same signification, and for the same reason, because nothing indicates a low or abject state, whether mentally or materially, than the appearance in torn or ragged garments. A person who should make his entry into a company in this guise would excite either pity or derision.

Renting the garments was sometimes expressive of a different kind of passion. In secular history we have many instances. Dion Cassius relates that the consul Paulus rent his garments through indignation. Caesar does the same when about to appease the multitude. Augustus rents his garment at the proposal of the dictatorship; and he is said to have done the same on hearing of the defeat of Varus



RENTING THE GARMENTS.

D.C. 620-590.—History of Jeremiah.

[illegible]

HISTORY OF JEREMIAH.

[illegible]

It appears, however, that it was owing to the personal influence of one or two of the Kings' counselors rather than to any feeling generally favorable to Jeremiah in the part of the king that his life was preserved. He was thrust into prison, i. e., as he says (Jer. xxxvii. 1), "and they" are obliged to "put me there." He did not pass through the medium of a judge. The dignity of a Jew, the propriety of a Hebrew, who were the probable basis of Jeremiah's distinction, were then not fully realized as important to the Jews as they are fast by. But the conduct of Baruch was a thing to excite the anger of Jehoiachin and Jeremiah, who had obtained his liberty, was, with his scribe, advised to hide himself.

The witnesses of the scene, and who Baruch had justy told, were protected by the king, and by a party of his. Upon which occasion the Scripture narrative is "and the king, and his servants, and the priests were not afraid, nor did they read that garnison." In the story Baruch's case hardened the following year Nebuchadnezzar came with an army, 3. Jehoahaz heading a party of the garnison, he had, as the Bible tells, by a dream had predicted, "rotten, and cast forth without the gates of Jerusalem."

The Assyrian army under Nebuchadnezzar was a mixture of a variety of troops from the side of Egypt, with drawn from Judea but returned again in three months.

B C. 629-580.—The Prophet Daniel.

structure of a new temple and a new polity, applicable, in the first instance, to the return from the Babylonian captivity, but in its ultimate sense referring to the glory and prosperity of the universal church of Christ. It also bears a very strong resemblance to the concluding chapters of the "Revelation."

495. *Why is the prophecy of Ezekiel concerning Egypt remarkable?*

Because it is within the power of the most ordinary observer to test its complete fulfilment.

This prophecy was as follows:—"I will break the rivers dry, and send the land into the hand of the awake, and I will make the land waste and all that is therein, by the hand of strangers. I the Lord have spoken it."

"This is so in the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph, and there shall be no more a price of the land of Egypt. It shall be the basest of the nations, neither shall it exalt its himself above the nations: for I will diminish them, that they shall no more rule over the nations: the young men of Aven and Phibeseth shall fall by the sword, and these cities shall go into captivity." (Chapters xxix. xxx.)

The kingdom of Egypt, of which the prophet speaks thus, was at the time a rival of the kingdom of Assyria, excelling in learning, and in manufactures. Its temples and priests were far, as in over the world, its armies were well appointed, and, in all appearance, nothing was less likely than the accomplishment of this prophecy. And yet, it has been literally fulfilled. Assyria destroyed it, and afterwards it became subject to the Persians—Greek conquerors, who settled it, and kept the people in subjection. Then it became a Roman province. Next it passed under the Arab conquerors, and now it is a province of the Turkish empire. The condition of the inhabitants is so degraded, that, in the country which was formerly the granary of the world, there are not now more than a few villages where the people know how to make bread.

The ruins of its temples and idols are still standing, but the present inhabitants know nothing of their history.

496. *Why is the book of Daniel so called?*

Because it contains an account of those years of the Babylonian captivity with which the acts and prophecies of Daniel are connected.

497. *Who was Daniel?*

He was one of the children of the captivity (B.C. 605), taken at an early age into the household of Nebuchadnezzar.

498. The book of Daniel states that, in the third year of Jehoiakim, King of Judah, Nebuchadnezzar, King of Babylon, came and besieged Jerusalem, that he took the city, sacking it, and conveying away a portion of the sacred vessels from

D.C. 629-580—The Fiery Furnace.

the temple, which he carried up to the land of Shinar, to the house of his god; that moved by the cruelty and intolerance of the Jews' children, he chose to make certain of them to be taken to his palace, and educated in all the learning and science of the Chaldeans. Among these were Daniel, Hananiah, Mishael, and Azariah. These youths, however, had from their earliest days been faithful to the laws of God, and now refused to be defiled with the idols from the king's table, knowing that they had been offered to idols. God gave them great wisdom, and enlarged the hearts of their masters to receive them, and their wisdom and penetration was such, that they were serviceable to Nebuchadnezzar in the difficult affairs of his kingdom. In the second year of his reign the king had a dream of such a nature that his spirit was troubled, and notwithstanding its great importance, the particulars of it went from his mind. His courtiers and diviners were applied to to reveal the dream and its interpretation, but these courtiers are at fault. If the king should tell them his dream, they would raise to it a great cry, for the Nebuchadnezzar might do, and their remonstrances are not by the most terrible threats.

499. *How did these threats concern Daniel and his companions?*

Because they had been ranked with the magicians and astrologers, all of whom were included in the anger of Nebuchadnezzar.

500. Daniel, hearing of the cruel command of the king, ordering the magicians to be put to death, went to Ariach, the governor of the army, and requested time to say the reason, and decline it to the king. He then returned to his house, and told the matter to his companions, Hananiah, Mishael, and Azariah, for him to ask the mercy of the God of Heaven, concerning the secret. The same night this was revealed to Daniel, he returned thanks to God, and both revealed and interpreted the king's dream. (See paragraph 539—note.)

501. *Why were the three Hebrew children, Shadrach, Meshach, and Abdenago thrown into the fiery furnace?*

Because they refused to bow down and worship a golden image which Nebuchadnezzar had set up.

502. The occasion of this erection was, that Daniel, his right on also led to a reward for his revelation from the king, and as the king's courtiers were revealed the truth as a consequence of the king's revelation, they repented that the king was being deceived from the worship of idols to the God of truth, who answers Nebuchadnezzar, as a proof of his orthodoxy, to set up the golden image.

503. *Why were the Hebrew children enabled to pass through the fire scatheless?*

Because they were protected miraculously by God, who

B.C. 580-530.—Belshazzar's Feast.

sent an angel from heaven to shield them, and diffuse a cool atmosphere around them, even in the midst of the furnace.

501. Why was Nebuchadnezzar deprived of his reason, and made to dwell with the beasts of the field?

Because he had in his pride exalted himself to be worshipped as a god.

505 But although this king was punished by the loss of his senses, and his reduction to the level of a brute-beast, it would appear that this calamity was the means of his ultimate conversion. His last words, recorded in chapter iv., would seem to indicate that, having regained his reason, he ended his life in the observance of the worship of the true God.

506. What was the occasion of the handwriting on the wall which appeared to Belshazzar?

That impious prince and grandson of Nebuchadnezzar, having, at a royal feast, used the sacred vessels which had been carried away from the temple, God sent this terrible indication of his impending punishment.

597. The wisdom of the Chaldees, soothsayers being very competent to interpret the signs of a new birth, Dan. ii. 2, 10. "Babylonians" and "Chaldeans" were used interchangeably. See also ii. 27. "Never" as this interpretation being purchased, that the fulfillment of the prophecy follows. The scribe had been informed by Dan. that God had no more full days and ended there—that he had been weaned in his childhood and found nothing—that his kingdom was by the sword given to the Medes and Persians, "and the same" as the Belshazzar, the King of the Chaldeans, was slain, and Darius the Medes took the kingdom. (Dan. v. 28—31)

508. Why was Daniel thrown into the den of lions?

Because, having been advanced by Darius and being a Jew, the Medes were jealous of him and invented a plot to ruin him.

503 Daniel had revealed to King Darius some facts and impostures of the
 rd priests, who were, in consequence, greatly incensed against him. They an-
 thorized heretics, therefore, to send for a Darius an order to bring a fish, in
 which they would know, Daniel, as a spy, was a slave, so that he would be able to
 show the king that he was a loyal subject, but a cool man of the royal court.

510 Why could not Darius, upon correcting Danel of this act of disobedience, relieve him of the penalty?

Because it was a maxim with the Medes and Persians that all laws promulgated under the King's seal were irreversible.

B.C. 530.—Remarkable Prophecies.

111 The penalty provided for the crime was the being cast alive into a den of lions. However much Barabbas glowed to be exempt from his punishment, he dared not claim pardon, for he was a robber, especially in favor of one who was an alien and one of a despised nation.

512. *How was Daniel preserved from the lions?*

He was again miraculously protected. God sent an angel who shut the mouths of the lions.

513. The penalty had been inflicted, and the honour of the king saved. The latter, too, put to death the prisoner of his favourite enemy, according to his old custom, because "So Darius had ordered in the reign of Darius, the father of Cyrus the Persian," (Dan. vi. 28.)

511. Why are the prophecies of Daniel, with which the last six chapters of his book concludes, particularly interesting?

Be wise, although they point to the coming of the Messiah, in common with those of several of the other prophets, they are distinguishable from them inasmuch as they indicate the very time and date of his appearing.

516. D. and G. are not the most likely ones, two ways of describing the former, as well as the latter, and I am inclined to believe that part of the evidence in the latter's favor. It is an answer by far, and I think the times that lead, finally, to a more general and the more certain, and the more important, perhaps, to the fact that the latter is a more recent and the more important prophet.

CHAPTER VI.

THE TWELVE MINOR PROPHETS.

316. Why was the prophet Hosen sent to the Jews?

To supply the place of the prophet Amos when the latter had been banished from Israel to the kingdom of Judah.

3.7 Although placed before the property of the author of the Biblical book, Hirsch was later in point of time. He is reviewing the first of the Lesser Prophecy, which word Lesser does not apply to the importance of his matter, as mentioned, but to the length of chapters which exist in the prophetic

Hedea, Josi, and Anna were southern parishes, as given the reigns of Jeroboam.

The Prophets Hosea, Joel, and Amos.

the son of Joel, king of Israel, and Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

The prophets were not only messengers sent, but were, in most instances, types in their own persons of the people whom they served. Their names were significant very significant of the nature of the message, as, for example, Hosea signifies "a saviour," and Joel, that his message was a means by which salvation might be brought to the Jews, if they chose to believe it. Of their acts and labours there are many *antediluvian* records of what was afterwards to happen.

518. *How is this statement illustrated in the prophecy of Hosea?*

In the commencement of the book (i. 2), the prophet is told to take to wife a woman who was known to have sinned against the law, in order to show by an allegory how Israel had allied itself to the corruptions of lechendom.

519. The book of Hosea is a series of reprimands against the people of Israel for their unfaithfulness to Jehovah and his law, mingled with prophecies of their punishment, and, finally, of the coming of the Messiah. The prophets generally had gone with their kings, and made no scruple in offering up sacrifices to any or every god when the ever-varying fancies of the day required it. Hosea's warning, addressed to these, shows how they ought to have instructed the people, and how God would visit them for their neglect of duty. The prophet next addresses himself to the people, and warns them not to trust in the aid of Egypt or Assyria, or of other Egypt or Assyria. He then predicts a four long servitude and captivity in Assyria, and the book concludes with serene resources to the future Christians' faith.

520. *Why was the prophet Joel sent from God?*

His mission was similar to that of Hosea, the scene of his preaching being the kingdom of Judah, while that of the former was Israel.

521. The name of Joel signifies "the Lord God," or "the coming down of God." The book containing his prophecies is very short, consisting of three chapters only; but these are full of the most sublime imagery, and are of a most original character. Of his personal life little is known. He was the son of Pethuel, and prophesied before the subversion of Judah, but when that event was fast approaching—in the reign, as some think, of Manasseh, or, according to others, of Josiah.

522. *Why was the prophet Amos sent?*

Because of the general corruption which had fallen upon Israel through the conduct of the first king Jeroboam in setting up the false worship in Bethel and in Dan.

523. Amos commenced his prophetic ministry by speaking against the abominations of the first king Jeroboam. The first six chapters are occupied with these exhibitions. Amos at the great of Bethel, hereupon sent to Jeroboam II., king of Israel, saying: "Amos

The Prophets Obadiah and Jonah.

Each conspired against thee in the midst of thy houses of Israel: the Lord is not able to bear his words." He represents that his prediction of the big death is an act of treason, and deserving of banishment at the time. Amos, who is a prophet, is not a prophet, strictly speaking, but he is a prophet, and he is a prophet. He was his little, the message of the Lord that came to him, and he had no other choice but to deliver it. His removal from the land had no effect. Amos was banished from the kingdom, and took refuge in Judah.

524. *Who was the prophet Obadiah?*

He was a contemporary of Amos, Hosea, and Joel, and was sent for a similar purpose.

525. The prophecy of Obadiah is the shortest of all the Lesser Prophets, but yields to none in the sublimity of its subject and diction.

526. *Why are the person and prophecy of Jonah particularly interesting?*

Because the prophet was a remarkable type of Jesus Christ, and is referred to as such by our Saviour himself.

527. Jonah fled into the face of the Lord, and Jerusalem 2 Kings iv. 25, to where he foretold his success in restoring the borders of Israel. He was of Gath-hepher, in the tribe of Zebulun, and consequently of Genneseth. This is important to remember, as confuting the assertion of the Pharisees (Matthew 23) that no prophet came out of Galilee. He was the only one of the prophets who was sent to preach to the Gentiles.

528. *Why did Jonah, when sent to Nineveh to denounce judgment against it, fly to Tarshish "from the face of the Lord"?*

Because, knowing the mercy and long-suffering of God for those who repent, and foreseeing that the repentance of the Ninevites would avert from their city its threatened destruction, he feared to be reputed as a false prophet.

529. Jonah's flight obliged him to take ship at Joppa. No sooner is he aboard and the vessel under weigh, than the pursuing pack of God raises a great wind, by which the crew and passengers are tossed about to the peril of their lives. The mariners are terrified. Most probably there was something of an unusual character in the force and violence of the tempest. They cry out to heaven they throw overboard the heave goods, but in vain; the storm continues. Jonah is fast asleep in the midst of this peril, and he, being awakened, is asked why he does not rise and call upon his God. But the mariners had got hold of a new mariner that some person is on board whose presence is an offence to God, and a cause of their peril. To discover who this night he is cast, "and the lot fell upon Jonah." He is asked his name, his country, and his errand. Being informed of these they endeavour once more to row to land. But this is useless, the storm still

The Prophets Jonah and Micah.

rages fiercely, and, against their will, they threw Jonah into the sea. A calm immediately ensues, and the men acknowledge the power of God—"They offered a sacrifice unto the Lord, and made vows."

530. *Why was Jonah swallowed by a great fish?*

Because it was the purpose of God thus miraculously to preserve him alive, that he might afterwards fulfil his mission to the Ninovites.

531. Accordingly, after three days, God caused the fish to approach the land and deposit the prophet upon it unscathed. He now proceeds upon his errand, and by the consciousness of his warning sinners the Ninovites to repent every day, what has the effect intended by Jonah. The anger of God is turned away, and they are pardoned.

532. *Why was Jonah displeased "and very angry" (iv. 1) that God should spare Ninoveh?*

Because, 1, he expected now to be reputed as a false prophet, 2, he feared that God's word, by this occasion, might come to be slighted and disbelieved.

533. *Why did the gourd spring up so rapidly over Jonah's back, and as rapidly disappear?*

To show the prophet that all things were in the hand of God, and that He could do whatsoever He pleased with His creatures.

534. After the delivery of his warning against Nineveh, Jonah took for himself a booth in the city, and sat under it in the shadow, not to neglect "what would become of the city." God caused a gourd (or vine) of *Palmus perlat*, according to some commentators) to spring up miraculously, which afforded a such shelter over the booth of the prophet. Jonah regretted his gourd. But as rapidly as it had grown, so, by means of a worm which was sent to attack it, and it as rapidly withered. This was a reproof of Jonah. He gives vent to his complaint that God had deprived him of his shelter of gourd. God then addresses the prophet of his narrow-mindedness, inasmuch as he had to suffer the wrath of a gourd, and had not to suffer the thousands of men, women, and children, whom God had spared in Nineveh.

535. *At what period did the prophet Micah live?*

He was a Morasthite, or native of Moresheth, a small town of Judah, a contemporary of the prophet Isaiah, and was sent to preach in the days of Jotham, Ahaz, and Hezekiah, kings of Judah (B.C. about 750).

536. He is not to be confounded with the Micah mentioned in Kings xiv., who lived a hundred and fifty years before. Micah's prophecies were chiefly

Nahum, Habakkuk, Zephaniah.

concerning Samaria, although he had to denounce the anger of God against Jerusalem, whose destruction he foretold, even descending to the particular fate which Sennacherib's army would have reserved. He speaks of the ploughing up of its site, which actually occurred under the Roman emperors. His references to the coming Messiah are remarkable in that he mentions the very birth, life of Jesus Christ. That memorable passage—"On them BETHANIAN Ephraim, though they be little among the thousands of Judah, yet out of thee shall He come forth—that shall rule in Israel—whose yoke shall have a law from of old, from everlasting"—occurs in almost a verse of Micah's prophecy. The style of this book is characterized as forcible, pointed, and concise, always poetic, & metrical. Nahum is full of beauty, and its prophecies are penetrated by the purest spirit of morality and piety.

537. *What was the object of Nahum's prophecy?*

He was sent during the reign of Hezekiah, king of Judah, after the irruption of the Assyrians into that kingdom had commenced, to warn his countrymen of God's anger and the consequences of their sins. He predicted the fatal end of that invasion—the captivity of the Jews—and the destruction of Nineveh itself.

538. He appeared about fifty years after Jonah, when the Ninevites had repented. The destruction of Nineveh was foretold as a following of the subversion of Assyria by the establishment of Christianity. The name of Nahum signifies "a comforter." He is described as "the Elvite," from the place of his birth, which, according to St. Jerome, was Hebron, a little town of Galilee. Nahum was, therefore, an adherent of the false belief of the Pharisees' declaration concerning that province.

539. *Why was the prophet Habakkuk sent from God?*

He was sent to warn the kingdom of Judah of the invasion of the Chaldeans (B.C. about 600).

540. Habakkuk lived to see the prediction fulfilled a little more years after, according to the Jewish chronology, foreseeing that Nebuchadnezzar would take Jerusalem, he escaped, on the approach of the Chaldean army, to Astruc, a town in Arabia, near Damascus. When the Chaldeans returned to their own country after the capture of Jerusalem, Habakkuk came back to Judah, and died (B.C. 550) two years before the return of the Jews from Babylon. Pseudo-Isidore says he was cruelly tormented at his native city, Palestine, in the year of his death. In the prophet's vision, the appearance of Christ, the last judgment, and eternity are mentioned in the most sublime style.

541. *Who was Zephaniah?*

He was a prophet sent in the beginning of the reign of Josiah, the son of Amon, king of Judah (B.C. about 630), to

The Prophets Haggai and Zechariah.

denounce the sins of the Jews—their idolatry and other crimes—and to foreshow to them the punishments that were to come upon them and upon other nations for the same causes.

512. Zephaniah, whose name signifies "the watchman of the Lord," was the son of Cushi, a Simeonite, and a native of Mareth-Samaritan, an elevated region of Judah. His style is not so grand as that of most other prophets, but the only shows that God can sustain the justice and the instrumentality of various kinds and accomplishments. Notwithstanding this, the authenticity of the book of Zephaniah has never been called in question.

513. *Why was the prophet Haggai sent?*

Because his being a message of mercy and encouragement, and occurring after the return from the captivity of Babylon, he was a means to stimulate the children of Israel and Judah in the rebuilding of their temple.

514. Haggai was probably born in Babylon, or in some other town of the Babylonian empire to which the captive Jews had been consigned. It is not known where he died. There has been much doubt about the authenticity of this book. His prophecies are referred to in Ezra iv. 24, and there is a quotation of Haggai ii. 7 in Hebrews xii. 26. The prophecies were all most strikingly fulfilled. In the rebuilding of their second temple, the Jews had been much annoyed by their rivals the Samaritans. In consequence, however, of the exertions of Haggai they succeeded with the king and finished it. Among the encouragements offered to the Jews, the prophet was commanded to assure them that this second temple should be more glorious than the first, because the Messiah should honor it with his presence signifying, also, how much the church of the New Testament should excel that of the Old. That, in a larger sense, the second temple was inferior to the first admits of no doubt. The seventh verse of the second chapter of this book clearly shows in what it should excel the first:—"and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord."

515. *What was the object of Zechariah's prophecy?*

It was intended, like that of Haggai, to stimulate the returned captives to rebuild the temple, and restore the regular worship of God; and to encourage their faith and hope with the promise of a Messiah.

516. Zechariah began to prophesy in the same year as Haggai. His prophecies are full of symbolism, and rather dark in their meanings, but, with reference to two subjects, he is plainer and more open than other prophets. These are the coming of Jesus Christ, and the last age of Jerusalem. He lived nearer to those events than many of his fellows, and his references are proportionately clearer than theirs. In chapter ix. verse 9, is that remarkable passage, "Rejoice greatly, O

The Prophet Malachi.

daughter of Zion, thou, O daughter of Jerusalem. Behold, thy King cometh unto thee, He is just, and hath victory: *his name is Lord of hosts*. For our sake he is afflicted, and he is despised. We are in the state of apostasy, and he is despised, of our Father is afflicted. It is chapter xxv, verses 12, to thirty, page 80, 81, 82, for which the Lord was betrayed is mentioned, and in the 13th verse of the same chapter, the appropriation by the Jews in the purchase of the gift is alluded to.

With regard to the last siege and destruction of Jerusalem, the prophet, in chapter xi, is very minute, although still in a very inverse to the final strife is not only the fact as yet written, but each other every one against his neighbor—living exactly with Josephus's description of the actual fact, as it afterwards occurred.

547. Why is the book of the Prophecies of Malachi placed last among the canonical books?

1. Because the subjects of his prophecies arrange themselves naturally in that place. 2. Because after him no prophet was recognized in Israel, or by Christians, until John the Baptist.

545. Malachi, whose name signifies "the angel of the Lord," was contemporary with Nehemiah, and by some is believed to have been the same person with Ezra. He was the last of the prophets in the order of time, having lived about four hundred years before Christ. He foretells the coming of Christ in a very strong manner, the reprobation of the Jews and their sacrifices; and the coming of the Gentiles, who shall offer up to God in every place an acceptable sacrifice. He also clearly speaks of the joyful coming of Christ, preceded by the Baptist and fully light. He argues against the sinners as Nehemiah, to whose covenant he alludes (Mal. ii.). The prophecy of Malachi respecting St. John the Baptist (Mal. iii. 1) has been considered, both by Jews and Christians, as one of the most remarkable and important in the whole Scripture. The prophecies of Haggai and Zechariah were delivered during the building of the second temple; that of Malachi was given some years after its completion, when Malachi was "governor." The allusion in chapter i. verse 8, is evidently made to him. With Malachi the race of Old Testament prophets ceased. The Jews reckoned that their prophetic reign lasted only forty years after the completion of the second temple.

NOTE ON THE PERIOD OF THE LATER PROPRIETS.

With the death of Malachi, the prophetic dispensation terminated. It will be important to observe what was going on in the nations immediately surrounding the devoted land of Judea.

In the year b. c. 335, Alexander the Great King of Macedonia passed out of Europe into Asia, and began to lay waste the Persian empire. Madaages, brother

B.C. 335-320.—Rise and fall of Greek Empire.

to Jaddus, the high priest at Jerusalem, refused to put away his strange wife, was driven from the sacrifice, and his wife, who had been a Jewess, was sent off to Samaria, having received from Darius a promise to the same effect. Alexander granted the request. The schismatical temple was erected, and Manasses made high priest thereof. To this new sanctuary now resorted all such as were entangled in unlawful marriage, and, in fact, all those who, not wishing to leave their own country entirely, were still not safe at Jerusalem. This was the origin of the hated Samaritan scandal.



ALEXANDER, STUNNED BY
THE GREAT.

Alexander marched to Jerusalem, intending to besiege it. Jaddus, the high priest, hearing of his approach, arrays himself in his sacerdotal vestments, and, accompanied by a concourse of priests, goes out to meet him. This strange manifestation has its effect upon the impassible mind of the youthful Alexander, who at their approach prostrates himself, and, rising, informs the high priest that, whilst he was in Macedonia, he had perceived in a dream

that he was to conquer the Persian empire and all lands. He then proceeds to Jerusalem, and, after seeing the tomb of David, and without much difficulty, is persuaded that he is the Greek destined to subvert the Persian dynasty.

The event verified this prediction, for, in B.C. 330, the Persians are overcome, Darius slain, and Alexander remains master of the whole eastern world. In B.C. 323, Alexander, having reigned six years and ten months, died; his army and dominions being divided between his principal generals. Antigonus becomes master of Asia; Seleucus of Babylon and the bordering nations; Lysimachus of the Hellespont; Cassander, Macedonia; and Ptolemy, Egypt.

In B.C. 320, Ptolemy Soter, by a stratagem, made himself master of Jerusalem. Entering the city upon the Sabbath, when he knew the Jews would be engaged in their sacrificial rites, under pretence of assisting at them, he captured it without resistance, and made the principal inhabitants captives. Ptolemy sent many of these into Egypt, and here his enmity towards them terminated, for we find that he gave them special privileges, and placed great confidence in their wisdom and general integrity. At the death of this king, his son, Ptolemy II. Philadelphus, reigned over Egypt; and being a great favourite of learning and learned men, he built the celebrated Alexandrian library. It was



GREEK HEATHEN PRIEST, WITH
GOAT FOR SACRIFICE.

B.C. 277.—Greeks invade Judea.

by his direction and patronage that the miserable Synagogue was composed (B.C. 277).

The succeeding events bring us to the period at which the lastinger shed freely of the Maccabees demolished, and are interesting both from their own nature and throwing light upon the manners of the age and peoples of the East.

In the year B.C. 277, one Simon, a native of the tribe of Benjamin, was governor of the temple of Jerusalem, Onias being then high priest. Owing to some unexplained causes of quarrel, these two names were at a hatred the one for the other; and the former, in order to further his revenge, goes to Apollonius, the governor of Coele Syria, and informs him that there was vast treasure hidden in the temple. Apollonius acquaints his sovereign, Seleucus, with this fact, and the latter sends Heliodorus, his treasurer, to Jerusalem to bring away the money. Heliodorus, entering the temple, is by angels stricken down to the very place, and carried from thence half dead, but, by the prayers of Onias, he is soon after restored to health. Returning to his master Seleucus, Heliodorus magnifies the holiness of the temple, and the power of God dwelling in it.

The following year Seleucus died, and was succeeded on the throne of Syria by Antiochus Epiphanes. By means of some valuable presents, one Jason contrives to get appointed by him to the office of high priest at Menelaus, brother to Simon the high priest, being employed by Jason to convey the latter to Antiochus Epiphanes, contrives, by the offer of a bribe, to get the high priest's office conferred upon himself. The latter glo brings Jason into trouble with the king, for Menelaus, once installed, fails to pay the stipulated price, and defies the king. Antiochus then marches to Jerusalem, besieges and takes it, slaughtering a vast number of its inhabitants, and selling into slavery many thousands of them. Not content with this revenge, Antiochus endeavours to abolish the Jewish worship and ceremonial; and it is worthy of remark, how futile every attempt to do this had hitherto failed, and was still doomed to fail. God had decreed a time for this consummation; and, until that time should arrive, the heathen might "curiously rage," but they would find themselves, in the words of the psalmist-prophet, imagining "a vain thing."

Antiochus obtained nothing but some affections of Greek usages. The temple worship remained intact; but the Samaritans, probably out of hatred to the Jews, and not for any conviction, set up the worship of Jupiter on Mount Gerizim.

It has been said that Antiochus gained nothing by his attempts to establish idolatry at Jerusalem. His attempts, however, were not only foregone, and in their prosecution he contrived to deluge the holy city with blood. He made an altar, commanding all the nations



ANTIOCHUS, A. D. 170 B.C.

The History of Tobit.

subject him to a severe conformity of worship, to lay aside his peculiar or



GREEK ALTAR

national customs; to profess the Greek religion; in short, the punishment of death being threatened unto such as should be disobedient. He set up the most severe and inexorable tribunals, presided over by judges of the most uncompromising character. Of the Jews, many preferred to undergo the most cruel torments, rather than offer sacrifice to idols. These persecutions, and the heroic resistance offered to them, form the subject of the earlier portions of the books of Maccabees, and were coeval with

the decline of the Greek power under the gradually rising star of Rome.

CHAPTER VII.

APOCRYPHAL BOOKS.

549. *Why should the books called "Apocrypha" be read and considered?*

Because they afford, by way of episodes, excellent pictures of the sufferings and manners of the Jews during the period of which they treat.

I. THE HISTORY OF TOBIT.

Prophet after prophet had spoken to Israel, and neither king nor people had repeated. By the command of God, therefore, the empire of Assyria made war upon and prevailed against it. Among the captives whom Shalmaneser, king of Assyria, removed to Nineveh, was Tobit, of the city and tribe of Naphtali. When still young, this devout Israelite had ever refused to bow to the idols which Jeroboam had set up at Dan and at Bethel, but went up regularly to offer his tithes and first-fruits in the temple at Jerusalem.

He married a wife of his own tribe, the Amittai, and they had one son, who was also called Tobit. The father Tobit possessed a talent in his captivity, and was permitted to go freely from city to city by Shalmaneser, who was favourable to him. In one of his journeys he once entered a countryman, by name Gabael, of Rages, a city of Media, who was in deep want, and Tobit advanced him as a loan

The History of Tobit.

[illegible]

And, ere long, by the trials, I lost count of his pious efforts to be a doer, and, as in the case of Job, it pleased our Heavenly Father to reward him with riches. He was not at all the thing which he appeared to be, and, it seemed, a well-regulated man with the weaknesses of his fellow-men and faults. But Tobiah's reliance upon God was not to be shaken, he repined not, I do not set to work to provide means for their distress. He refused to be troubled by following to him his sister and Gubai in Babylon, and spent his leisure in visiting the city to which he was bound. It was necessary that they should be told of him, if possible, to have the company and of some assured and trustworthy guide among the strange lands and people to which he entered would be of aid. Opportunely one such person presented an offer. It was a divinely inspired personage, the angel Raphael, who, in the case of a native of Persia, offered his services. The young Tobiah was content to let it out, and, after various adventures, which it needs not to repeat here, they arrive at Bagdad, procure money, return, and gladden the hearts of Tobiah's parents. By the angel's help, the elder Tobiah recovers his lost estate. The young man is well and happily married to a virtuous woman of his own nation, and it only remains to them to requite the services of the faithful guide, by whose means health, wealth, and domestic happiness had been restored to the pious family. They had the aid of God for His goodness in serving them so unobtainable a friend, but had a suspicion of his supernatural character. It was, indeed, a real trouble to find by whom means an adequate recompense could be awarded to Raphael—such was the assumed name of Tobiah's guide. He was called, and desired to tell them why when men they would not, if the name of the "High God," that was, his name, ever, the angel revealed himself. He told them that, out of regard to his prayers and sighs, God had commanded him, Raphael, to descend to earth to heal him, and to restore his infirmity. For all this they were only to bless and to adore him. The parting admonition of Raphael is beautiful, and is as follows:—

"Peace be to you, fear not.

"For when I was with you, I was here of the will of G^d, at the y^e Him, and
sing praise to His name.

"I see that, & I would drink with you, but I use no intoxicating drink, which cannot be understood by men.

"It is true, therefore, that I return to Him that sent me, but bless ye Him, and publish all his wonderful works."

Tobit and his family fell on their faces, and remained prostrate while the

History of Judith.

angelic messenger vanished from their sight. Afterwards the spirit of prophecy fell upon the elder Teot, and rising he foretold the future glory of Jerusalem, which is interpreted to mean the Christian church.

He afterwards lived many years, and saw the children of his grandchildren.

II. HISTORY OF JEDITH.

In the reign of Manasse, King of Judah, the Assyrian monarch, Sargon-dach-issu (Nebuchadnezzar), sent his general, Holofernes, with a large army, to subdue the people and cities of Syria. The approach of this army struck each town and city with dismay into the hearts of the Syrians, that they went out in ~~arms~~ to meet him with gladi-
swords, spears, shields, and darts, to fight and fight, if possible, to appease his fierceness. Joachim, the high priest of Jerusalem, seeing the danger that threatened Judah in common with the other people, went through all the cities, exhorting the Jews to ~~trust~~ themselves in the Lord, and in His love, and to pray for the Divine protection, while his men of war prepared to defend the country. Holofernes, hearing that the children of Israel were thus arming themselves to resist against his power, full of a unchristian and unchristian, called together the princes of Moab and Ammon, ~~and~~ ~~and~~ made their commission, and asked the, "What is this people that setteth in our way, that they dare have despised us, and not come forth to meet us?" He received such an answer to this question from Achish, a prince of Ammon, as excited the Assyrian general to sudden anger. From Achish he learned that the Jews were a distinct people; that their career had been one of wisdom and privileges; that they were the children of a high and sublime destiny; that if they were now in distress, it was the result of God's anger against them, that no weapon formed against them could prosper without by the will of Heaven. If now they were serving God faithfully, Holofernes would in vain strive against them; with more to the same effect.

The Assyrians were so excited, that he could scarcely refrain from killing Achan. He, however, contained himself with binding his hand and foot, and setting him outside the gates of Bethel, an Israelish town which he was besieging. The Jews thence rescued Achan, as I learned from him the murderers intentions of Heliens, but the siege was kept up, and distress began to fall the city. The ears of the Jews filled there, as they saw the mortal peril which their must inevitably find a prey to the cruel Heliens. A council of war was held, and it was agreed that, unless relief came, they would yield the city to the end of five days. At this juncture a help sprang up from an unexpected quarter. A widow of the city, heard of the despairing resolve, and went to the command over whom Ozai the priest presided. "Who are ye," said she, "that thus tempt the Lord? This is not a word to draw down mercy, but imprecation. You have not a time for the mercy of God, and have appointed it to a day according to your pleasure, let us rather humbly wait for His intercession." Ozai and the council repented in Judith a speed mission. After sent by God to whom it would be wise to defer. "All the words that thou hast spoken to us are true," now, therefore, pray for us, for thou art a holy woman, and one fearing God." Judith then said privately that she and her maid would go to the Assyrian camp, but that they were not to search too curiously into her plans, and that nothing should be

Sueanna and the Elders.

done but to pray for the success of them. It was answered, "Go in peace, and the Lord be with thee to take revenge of our enemies."

Julia, after due haste, and, giving up her contrary, she put on sackcloth and covered her head with ashes; and she prayed before God, who had been punished the Egyptians, who trusted in their chariots and horses, "that all nations may acknowledge that thou art God, and no other besides thee." Her prayer was heard. Julia started at midnight, by night, with her maid carrying a basket of provisions, down a road to the Syrian camp. Early in the morning they met the watch of the enemy, who stopped them and demanded their ransom. Judith answered that she was a daughter of the Hebrews, and that she had fled from the city, knowing that most of us, that wishing to save her, were as yet in their camp; and, in answer, that she had secret intentions to go to the fortress to kill the enemy's captain. She was accordingly brought to the tent of the Assyrian general, to a richly furnished storeroom. He desired was graciously taken with the beauty and piety of the Jewish heroine, and gave her a rich dress still finer than the one she possessed, and a rich crown. At the end of the table gave a good supper, and then, as she sat down to grace the banquet with her presence. The she consented to do, provided she was permitted to take with her five of the Assyrian soldiers, who, she knew, had fled from the ranks of the attacking army. As the hour of the banquet drew near, she arose, but as she could not take the bread into the city, she knew she would lengthen feed herself, and, as she had given, she told her maid to take the bread and go to the camp, and to pray for them for the next seven days, to be down the walls of the city. As the five soldiers were at camp, and, as the maid by the hour struck him twice and out off his head.

little, in 1843, John, the youngest of the sons of Hiram, for making carrying the carcass of Hiram, for a distance of "over the gates," cried John, "for God is with us." There was no time to be lost in securing the carcass, and a trail had given them. The carcass of Hiram was hanging out upon the side of the tree, and every preparation was made for a bold and vigorous assault upon the Assyrian camp, and the assault began. Everything happened as it had been recently in Jerusalem. The bodies of the Assyrians, lying the powerless, trunks of the general was extended. In front of them, he captives, and of the Hiram, captured the part, they were abandoned, and the scene was raised. One hundred numbers of the Assyrians, and all the soldiers of the army fell into the hands of the children of Israel.

III. THE HISTORY OF SUSANNA.

"Satan is," the wife of a rich Jew of Ploiești, is, while in a garden attached to her own house, her old domestic tells her two elderly Jewish friends of the Jewish people, and among other things that she expects to do to her Jew-hatred, to which will be followed by a conversation, on the other part, she is enabled by her religious friends, since studying a resolution. The speaker, on the other, arranged that the religious call's woman before a public assembly and to say they can better in the event of a military victory. She is also arranged to visit for the conference. As the conversation is in the way to do it, David, who seems to have had a knowledge of the character

* Signifying a *liu*—the type of chastity.

Bel and the Dragon.

razer of these wickedly does from some extraneous source, it leaves the people to misinterpret a fresh examination of the evidence against ~~him~~. He interrogates the ellens separately, and on what tree, or in what part of the garden they found the supposed lad dressed. The first answering that it was under a fig-tree, or leafy tree, Darius immediately pronounces his sentence in the words, "The angel of the Lord hath received his sentence to eat thee as thou." The other answering that it was under an olive tree, he condemns him by saying, "The angel of God will waste to destroy thee." The people confirm the sentence of Darius, and these false witnesses, who had been at once accusers and judges, are executed in conformity with the laws of retaliation.

The History of Susanna, although reckoned among the deuterocanonical books by both Protestants and Catholics, is much esteemed by both Churches. In the Argemian Liturgy it occurs as a lesson on the 22^d of November, and in the Roman on the vigil of the Fourth Sunday. The story of Susanna is much quoted, and was a favourite subject with the old Italian painters.

IV. THE HISTORY OF BEL AND THE DRAGON.

Daniel,* on being invited by the king of Babel to worship the idol Bel, pledges himself to prove that the idol does not consume the food set before him in large quantities. With this view, as soon as the food has been deposited, he orders every one to depart from the temple, and sprinkles the pavement with ashes, shuts the door and seals it with the royal seal. Early in the morning, the king and Daniel open the door and enter the temple. They find the food ~~consumed~~ it is true, but at the same time discover in the ashes on the pavement the footsteeps of the priests and of their wives and children, who had entered the temple at night by a secret door and devoured the food. On this account the king orders the idol Bel, which was made of earthenware overlaid with gold, to be broken in pieces.

Daniel, again invited by the king to slay a Dragon, who is represented as an object of worship at Babylon, replies that he will undertake, unarmed, to destroy this supposed terrible deity. With the king's permission he offers the Dragon food prepared "of pulch, and fat, and bars of the fittest gather," which the Dragon devours and immediately bursts asunder. The populace are excited by these outrages upon their gods, and rising tumultuously force the king to give up Daniel. The sedulous multitude having cast him to the lions, he nevertheless remains unhurt, and on the sixth day receives food from Habakkuk, who had been supernaturally brought to his relief from a great distress, and who was taken back again to his home in a singular manner. The king, at last, finding Daniel unhurt, releases him and punishes his persecutors.

V. THE TWO BOOKS OF MACCABEES.

The Maccabees commenced their career of patriotic and religious heroism during the persecution of Antiochus Epiphanes, about the year B.C. 167. At this time the aged Mattathias, a descendant of the Asmoneans, and his five sons,

* The period of the history is the same with that of Susanna, namely, during the Babylonish captivity.

B.C. 167—34.—The History of the Maccabees.

established the tower of Molech, to which the priests and every of his officers with his family as to erect a statue for the gods, and to engage the inhabitants in the celebration of sacrifices to the gods. The venerable Mattathias, who had shared his residence with the priests of the temple, and one of the righteous Jews, appearing to the other who had been set up, for his wisdom, his piety, and his own heart. He saw that the Jews were, he called his seven disciples, he said to him, and to his disciples, to the priests, and to all of the Jews who had any zeal for God and the law. A small band of resolute and brave men, scattered forth, and the governor of the district saw reason to fear that a great rebellion would break out, and he fled. By a small attack directed against them on the Sabbath, when he knew the strictness of the precepts, and in the day that the Jews observe for their defence, he was able to strike them, and to slay about a thousand of their number, consisting of men, women, and children. Warred by the event and yielding to the necessity of their present danger, Mattathias and his disciples determined that for the future they would not find themselves on the Sabbath in the same manner as on other days. The main body of the Jews, and was now guarded more carefully than before. Fresh adherents to the holy cause were continually flocking in; and in a few months the party found itself sufficiently strong to make attacks upon the towns and villages of the neighbouring, the Jews even the heathen cities, and punishing the reprobates who had taken part with the enemies of God.

In the month of Mattathias, the leaders of the party devolved upon his son Judas Maccabees, whose worth and heroic courage pointed him out as most capable of carrying on the enterprise that his father began. Judas lost no time in attacking the enemy. He made himself master of several towns, which he fortified and garrisoned. Apollonius, general of the army in Syria, intended to stop the progress of the insurgents. Judas met him on the way, joined battle with him, slew him, and routed his army. The same success attended him in his encounter with Seron, general of the Syrians; and thus he came on first to Antiochus and the Jews, but a while soon he delivered him from his hands, and he proceeded against them with a more formidable force. While therefore, he was going into Persia to recruit his treasures, Lycas, who he left as regent at home, sent an army into Judea, composed of fifty thousand foot and seven thousand cavalry. This powerful army was further increased by auxiliaries from the provinces, and by bands of Jews, who dreaded nothing more than the triumph of these virtuous men of their own nation who were struggling to save it from reprobation. So numerous did the forces of Judas appear to an encounter with such an army, that in addressing his followers he urged those among them who had any special reason to love the present world to retire at once, while to those that remained he pointed out the presence of God as the best support of their courage and ability. By a forced march he reached a portion of the enemy encamped at Emmaus, which utterly unprepared for his approach. Complete success attended this bold proceeding. The several parts of the hostile army were successively put to flight, a splendid booty was secured, and Judas gained a position which made even the most powerful of his opponents tremble. Another and more numerous army was sent against him the following year, but with no better success. At the head of ten thousand determined followers, Judas defeated the army of Lycas, consisting of sixty thousand. A way was thereby opened for his progress to Jerusalem, whither he

B.C. 167-34.—The Maccabees.—The Romans.

lution with which they pursued their purposes rendered them formidable to the enemy, and in ~~the~~ ~~same~~ ~~year~~ ~~the~~ ~~Syrians~~ ~~soon~~ ~~time~~ ~~after~~ ~~of~~ ~~the~~ ~~Lebanon~~ ~~to~~ ~~make~~ Jonathan the general of his forces in Judæa, and to invest him with the authority of governor of Judæa. To this he was compelled by the rising of Alexander Balas, but he policy was too late to secure the attainment of his object. Jonathan received offers from Alexander to support his interests among the Jews, and the high priesthood was the offered reward. The invitation was accepted, and Jonathan became a member of the Asmonæan line, through which the high priesthood was to be transmitted. Alexander Balas felt that by doing what would tend to secure the fidelity of Jonathan he gave him a high rank among the princes of the kingdom, and he gave him a purple robe. Jonathan could not refuse to accept of this, when he felt anxious to the treasury of the place which he had taken. He was received as his royal father, who confirmed the Jews in their temporary independence; and in the year B.C. 141, they passed a decree whereby the dignity of the high priesthood and of prince of the Jews was rendered hereditary in the family of Simon. He fell a victim to the treachery of his son-in-law Ptolemy, governor of Jericho, but was succeeded by his son the celebrated John Hyrcanus, who possessed the supreme authority above thirty years, and at his death left it to be enjoyed by his son Aristobulus, who, soon after his accession to power, assumed the title of king. This dignity continued with the descendants of the Asmodean family till the year B.C. 34, when it ceased with the downfall of Antigonus, who, conquered by Herod and the Romans, was put to death by the common executioner.



ROMAN STANDARD.

To the foregoing history is appended a brief notice of the events which almost immediately preceded the advent upon earth of the Messiah.

Herod, surnamed the Great, who witnessed the constitution established by Ptolemy, and who brought the Jews finally under the dominion of the Romans, by being made "king" of Judæa by a decree of the senate (B.C. 10), was born (A.D. 72) of a family of Idumeans. The family name was Antipas, which is still retained to this day, though in a Greek form. His father rose to power, and became as a partisan of Herod, and was thus able to introduce his son to power and an early accession. Herod had the discernment to see that the Roman power was the only way to power, and he therefore paid court most assiduously to each Roman general, and he succeeded in becoming a member of the staff of Antony. To gain popularity with the Jews he contracted in marriage with Mariamne, a grand daughter of Hyrcanus. Thus, combining septuagennial his ambitious designs, he became extremely hostile to the interests of the Sanhedrin and the people of Judæa, who were clearly what his designs were. Those who preserved their national principles were of course adversaries of the law of Moses of the Romans (Edomites), and those who were still really zealous for the law of Moses saw in him a man of no sort of principle.

* Herod the Great was a titular king only, being in reality but a Roman official.

Roman subjugation of Judea.

who was ready to profess a zeal for that law whenever there was any end to be gained by it for himself, but who would just as readily surrender to Herod, or any other tyrant, as ally himself with his Roman supporters. This led



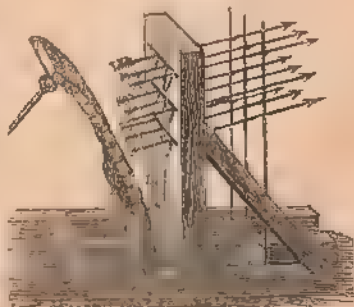
ROMAN CENTURIAL.

to the formation of a party in the Sanhedrim against Herod; and in order to oppose him with the better appearance, this party placed Antigonus, the oldest of the surviving sons of Aristobulus, at their head. Herod, however, defeated the party of Aristobulus in a pitched battle, and in the year 10 B.C. went to Rome, where, through the influence of Marc Antony, he was declared king of Judea by the senate, and did homage to the Romans for his crown.

Thus gradually the sceptre passed away from Judah, and the faithless people for their sins became a tributary kingdom of the Roman empire under a foreigner. This, however, was not to be without a struggle; but the struggle did not, as heretofore under the Maccabees, end in the recovery of their kingdom, for God was no longer on their side. The

party of the Sanhedrim, with Antigonus at their head, resisted Herod for two years after his return; but at length, with the help of the Romans, they were defeated, and Antigonus, the tool of the sacerdotal party, was put to death.

Herod's first use of his victory was to rid himself of his enemies in the Sanhedrim, whom he put to death. Having obtained the throne through bloodshed, he continued to the end of his life to secure himself upon it, by putting to death all whom he suspected as likely to interfere with him. In this way he murdered his own sons, his wife Mariamne, and, as we shall see later, the holy innocents of Bethlehem.



ROMAN CATAPULT,
for discharging javelins, and sometimes trunks
of trees, against an enemy.

Roman subjugation of Judea.

As he knew quite well that the Jews, who were so attached to the law of Moses, could never ~~be persuaded~~ to turn for their religion to make it the policy of his reign, he could not but be aware of the people in the person of God, as a defender of them from the power of the Roman empire, and, as far as he could, he tried to overthrow and root out the religion of Ezra. He placed a statue of the Roman eagle, at the entrance to the Temple, and the Jews, irritated at this affront, rose in tumult and forced him. This act of resistance cost three thousand of the people their lives. Thus the fulness of time began to draw near for the birth of the Messiah, the prince, the expected Messiah nation. The sceptre was departing from Judah.



ROMAN STANDARD

The Roman Power.



CHAPTER VIII.

INTRODUCTORY TO THE NEW TESTAMENT

550. *What was the great ruling power at the birth of our Saviour?*

The Roman Empire, which had conquered and superseded the Greek and other preceding empires, and which held sway over every portion of the then known world.

551. *Why is it of the greatest importance to the reader of the New Testament to consider what was the condition of the empire, as well as its condition at that particular period?*

Because it had arisen through the providence of God with a special view to the dissemination of His Gospel.

552. The powerful and judicious policy, to whom the whole Roman empire was subjected, flourished, through its perfect centralization and the universal adoption of its language, available for the spread of Christianity. The union of the family of Shem had been completed. The vast empire, the Continent of Europe, was united. The rulers of four branches of Asia were united in a common empire. The fall of Jerusalem had been, and was for a short time longer, destined to be the scene of many great— even of the greatest event—the deliverance of the Jews, but it would at last go into a final captivity with its children, and the sons of Japheth should claim the inheritance.

The Roman Power.

553. *What was the origin of the Roman power?*

Rome is supposed to have been founded about the year of the world 3256, 748 years B.C., by some Greek immigrants.

554 The foundations of the renowned city of Rome were laid by Romulus and Remus. This event was contemporaneous with the reign of Hezekiah, king of Judah. Its first inhabitants were chiefly of three tribes—the Latins, or Romanenses, who flowed into Rome, the Tiburines, and the Luceres. In order to increase the population, Romulus opened an asylum or sanctuary, inviting thence to him who, from whatever cause, fled from the neighbouring cities. Rome was accordingly supplied by the discontented, the indolent, or the aspiring, who sought a wider field for their exertions than their own country afforded. From a small beginning, and by slow degrees, the city gradually rose to eminence, until it became the seat of the first great empire produced by Nature (Dan. ii. 31), and obtained the name of the lord of the whole earth, the head of the world.

555. *What is the estimated number of the subjects of the Roman Empire at the date of our Saviour's birth?*

The total amount is thought to have reached about one hundred and twenty million souls.

556 This vast census, greater than that of the whole of Europe at the present time, formed the most numerous society that has ever been united under the same system of government.

557. *What was the nature of the Roman government?*

It was at first monarchical. After two hundred and forty years it took a republican or consular form; finally, under Octavius Caesar, B.C. 29, Rome became an empire.

558 When the Christian era commenced—year of Rome 660 (from the date of the building of the city, 753)—the empire had for its eastern boundary the Euxine Sea—the coasts of the Red, the African deserts, and Mount Atlas for its western—the Atlantic Ocean for its western, and the Danube and Rhine for its northern boundaries. The subjugated countries that lay beyond these limits were designated by the general name of provinces.

559. *What was the religion of the Roman empire at the birth of our Lord?*

It was an unmixed paganism, or a deeply-rooted idolatry of the grossest kind.

As the "fourth" great empire spoken of by Daniel is important to reconsider the various prophecies as regards the time of its fulfilment, Dan. ii. 34-35, they form part of Nebuchadnezzar's remarkable dream as follows:—

The Roman Power.

"Then, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible."

"This image's head was of fine gold, his breast and his arms were of silver, his belly and his thighs of brass."

"His legs of iron, his feet part of iron and part of clay."

"Then sawest till that a stone was cut out without hand, which smote the image upon his feet of iron and clay, and brake them to pieces."

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the sun in the threshing floor, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

"This is the dream, and we will tell the interpretation thereof before the king."

"Then, O king, art a king of kings: for the God of heaven hath given thee a kingdom,* power, and strength, and glory."

"And whereas ever the children of men dwell, the beasts of the field and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

"And after thee shall arise another kingdom† inferior to thee, and another third kingdom‡ which shall bear rule over the whole earth."

"And the fourth kingdom§ shall be as strong as iron, like as thou art, shall break in pieces, and shall devour all things; and as iron that breaketh all these, shall it be broken in pieces and bruise."

"And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; and it shall be as the strength of iron, inasmuch as thou sawest the iron mixed with miry clay."

"And as the toes of the feet were part of iron, and part of clay; so the kingdom shall be partly strong, and partly broken."

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and this kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

"I dreamed as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath revealed this unto thee, saying what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

560. *At what period did Judea become a Roman province?*

In the year B.C. 63, under the rival priesthood of Hyrcanus and Aristobulus.

* The empire of Babylon.

† Of the Persians.

‡ Of the Greeks.

§ Of the Romans.

§ Into the Eastern and the Western empires.

** The Christian Kingdom, or Church.

** Referring to the miraculous conception of Jesus Christ.

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501. The circumstances under which this event fell out, have been mentioned under the name of "Maccabee." They are here briefly repeated. The Romans and Jews first came into political contact when Antiochus, king of Syria, and in contravention, as pious Jews consider, of the fundamental relations with a true Hebrew ruler should have held with God, made a treaty of friendship and defence with the powerful power, the king. The immediate successors of Judas Maccabaeus received the treaty, and Judaea was admitted by Rome into the rank of friends (foederati) of the Roman people. John Hyrcanus, the successor of Simon Maccabaeus, styled himself prince and independent Jewish prince. But Hyrcanus II, quarrelling with Aristobolus II, they appealed to Rome. Pompey, who then ruled the republic, seems to have accepted this a favorable moment for annexing the kingdom of Judaea to the dominions of Rome. He at first temporized, struggling alternately with both the rivals. But in the year 63, he came to Damascus and marched over into Syria, where he was met by ambassadors from Hyrcanus and Aristobolus. Both sides there were awaited the victorious general with a deputation from the Jewish nation, appealed to both the claimants, and were obliged to tell the sad stories of the Roman government, and anxiously sought to appease themselves. He accordingly at once marched to Jerusalem, captured the city, made Hyrcanus high priest and prince of the Jews, restricting his territory and imposing tribute. Thus is the end from which the termination of the liberty of Judaea, as a nation, is to be reckoned. Henceforth, the Jews were a portion of the subjects of the empire. The kingdom was a part of the "province" of Syria.*

502. *In what way did the Roman conquest of Judaea affect the Jewish worship and ceremonial?*

Except that the high priest became the nominee of the chief consul or emperor, or of his subordinate, the Jews were left very much to themselves, and enjoyed their usual freedom of worship.

503. Although on the principle that all unnecessary evil was gratuitously, the Roman conqueror generally avoided himself. If the edicts issued by existing institutions, and only ventred to give displeasure by establishing new ones in cases where the laws and customs of a country were an obstacle to his purpose.

504. *Why was it now true that the sceptre had departed from Judaea?*

Because, although left with some freedom of action as related to religion and its observances, the government and

* It is worthy of remark, that this conquest of Jerusalem, and with it of all Judaea by Pompey, in 63, took place upon the very day on which the Jews were observing a solemn fast and abstinence in commemoration of the capture of Jerusalem. Twelve thousand Jews were assuredly present, and during such a fast, priests would at the very altar rather than suspend the sacred rites.

New Testament Names.

rule in every respect merged in that of the Roman senate, and this so thoroughly and effectually that they were never recovered.

565. *Why is Palestine so called?*

Because it is the country of Philistia, or of the Philistines.

566. The name occurs in many ancient writers, among whom is Josephus, and is by them applied to the whole region possessed by the Israelites.

567. *Why was it called Canaan?*

From Canaan, the fourth son of Ham, who first possessed and planted it. (Gen. xi. 31.)

568. This denomination was at first confined to the country between the Mediterranean and the Jordan; but, subsequently, the land of Gilead beyond the Jordan, Phœnicia, and Philistia came to be included under the common name of Canaan.

569. *Why was the term "Holy Land" first applied?*

Because of the passage in Zechariah ii. 12, "The Lord shall inherit Judah, his portion in the Holy Land."

570. The land is here called "Holy" as being the Lord's property, or sanctified by his people and worship. The Chinese are accustomed to term regard it more as the scene of the life, travels, and sufferings of Christ. Jericho was situated on the southern boundary of the tribe of Benjamin, and about 1200 ft. It is forty-seven miles distant from the Mediterranean Sea, and seven miles from the Jordan.

The "Holy City" was built upon the hill, and was bounded on three sides by walls, viz., on the east, west, and south; but on the north there was never a steep declivity. The most retired part of the city was Zion, otherwise called "the city of David." The town of Machabæus stood to the east of Zion, and was separated from it by a deep valley intervening. Upon the hill the temple was built. There was a third wall of a square tower at the corner of those who are mentioned situated at the river, and a fourth wall Machabæus and Achabæus. It has been named in modern times Acre.

At the foot of Mount Machabæus the stream flowed the fountain Sileam, or Siloe, the only fountain whose waters gladdened the city.

How the valley which separates the city from the much more lofty mount of Olives, and the water that descended from the mount, were called by the common name of Kidron. To the south of the city is "the valley of the son of Hinnon," in which was the place called "Tophet," where the bones of the numerous of children, slain in the sacrificial times, was burned there. To the west is the valley of Gehem. The approximation given to the city, from either of these three valleys, was different. It was, therefore, commonly known as the north. Many of the gates of the city are named from the names of the sacred writings, but the exact situation of them it is now difficult to ascertain.

New Testament Appellations.

571. *Why is the Gospel so called?*

Because it was a dispensation of good news to man, the Greek word "*euangelion*," translated Gospel, signifying glad tidings,

[illegible]

The lower, and he talks to the masses generally, it is scarcely as exact remarks, were not admissible at his rate of delivery, but are the work of the reporters. The "explanation" and "conclusion," they are significant, and are not so good as the original Latin required perfect of the mind which

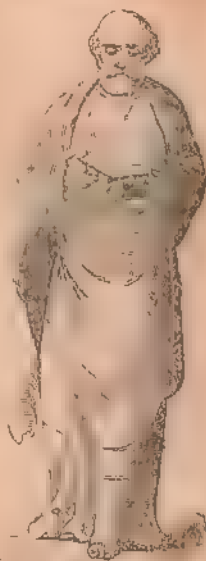
573. Why is the phrase "said" used in connection with the names of the New Testament writers, the apostles, and evangelists?

Because, being the authors of holy books, the mouthpieces of the Holy Ghost, and in most instances the workers of miracles, it is only reasonable to conclude that they were themselves holy, the word saint meaning a holy or sanctified person.

574. St. Paul speaks in his epistles of the first Christians as saints, "the elect of God," "called to be saints." He solicits aims for the poor saints at Jerusalem. In one place he says, "The saints that are in thy house." The faithful are exhorted continually to be holy, that is, saints. Hence the title as applied by a vast majority of the Christian world to the Apostles and Evangelists.

575. Who was St. Matthew?

He was a native of Galilee, the son of Alphaeus, a Jew and a tax-gatherer, and was also known by the name of Levi. He was called to follow Christ in the second year of our Lord's public ministry.



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New Testament Authors.

ly St. Matthew, often uses the same words, and in many places does but abridge the history; he alters, indeed, the order of the narrative at times, and relates several entire facts of which St. Matthew makes no mention.

St. Mark wrote his gospel about the third year of Claudius, that is, about the forty-fifth year of our Lord. His diction is concise and expressive; his periods are concluded with pleasing and elegant simplicity. The characteristic peculiarity of this evangelist as an author have been thus pointed out: 1, he reports the acts rather than the words of our Saviour, 2, he gives details more minutely and graphically than Matthew and Luke, 3, he is more particular in stating definite numbers, and furnishes more exact dates and times.

581. *Why does St. Mark omit the commendatory expression of our Lord in favour of the Apostle Peter, which St. Matthew mentions, while he is very particular in the mention of St. Peter's fall and denial of his Master?*

Because the gospel of St. Mark was dictated chiefly by St. Peter, who, from his great humility, chose that the evangelist should so write.

582. This is the opinion of St. Chrysostom, who adds, that it was from a similar motive that only two out of the four evangelists were apostles. The latter were the chief actors in the gospel history; and where such miracles were wrought, and such extraordinary gifts bestowed, they shrank from being the narrators.

583. *Who was St. Luke?*

He was a native of Antioch, the capital city of Syria, the companion of St. Paul in his apostolical excursions, and styled by him "the beloved physician and his fellow-labourer."

584. It is argued, from the form of his name, that St. Luke had been a slave, and had received the gift of freedom. Among the higher ranks of the Romans the profession of physician was considered derogatory, and was left to the inferior classes. History furnishes instances of slaves recovering their freedom from the fact of their skilful treatment of disease. When or how the evangelist became a proselyte to the Christian religion is uncertain. It would appear that he followed his profession jointly with that of an evangelist, and that this might easily be reconciled. St. Jerome informs us that he was very eminent in his profession. A tradition attributes to St. Luke some skill in painting also. Upon



ST. LUKE.

New Testament Authors.

this suggestion the artists have frequently adopted St Luke as a kind of patron, and the great academy of Roman art is called after his name. This evangelist appears to have been most constant in his attendance upon the great apostle of the Gentiles. He was with him in Rome through his first long imprisonment and after his release. St Paul, during his last imprisonment, writes that the rest had all left him, and that Luke alone was with him (2 Tim iv. 11). After the martyrdom of his friend, St Luke preached in Italy, Gaul, and Greece. By the term *trials* some understand Galilee, which was likely, from its proximity to Greece. Paulinus states that St Luke suffered martyrdom at Eliza, in Peloponnesus, near Achaia, by being crucified, about the year 90.

585. *Why was St. Luke's gospel written?*

Because certain erroneous accounts of the gospel transactions had obtained circulation, which it was very desirable an authentic history should supersede.

To prevent the mischief that might arise from thence, he diligently informed himself of the real truth from those enlightened apostles who had been acquainted with our Saviour "from the beginning;" he collected a circumstantial account of the things which Jesus had said and done from those who, as he himself says, were "from the beginning eye-witnesses and ministers of the Word" (ch. i.), for he was not conversant with our Saviour as St. Matthew and St. John were.

By a special disposition of the divine wisdom, it was ordained, says St. Augustine, that the evangelical history should be written by two men who had not seen the deeds they relate, to the end we might learn to submit our understanding in obedience to divine faith, whether it be communicated to us by an apostle or only by a disciple of an apostle, for the certitude of truth which is contained in the gospel rests not upon the grounds of human evidence, which at most on a *word* is nothing more than a *word* certainty, it rests upon the special assistance of the Holy Ghost, who could not inspire the sacred penmen to write any thing but what was true.

The language of St. Luke's gospel is very pure; the author was well versed in the Greek tongue, and wrote it both elegantly and perspicuously. He is thought to have written the gospel in the year 53.

587. *Who wrote St. John the Evangelist?*

He was a native of the town of Bethsaida, the son of Zebedee, and brother to St. James the Great

THE JOHN THE EVANGELIST.

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588 It may be worth while to consider for a moment the worldly position of the evangelist's father. Zebulon was the owner of a fishing-boat on the lake of Genesaret, and with his sons followed the business of a fisherman. He was present, according to the narrative, when Jesus called James and John to follow him, and as he feared no obstacle to their obedience, but remained alone without murmuring in the vessel, it is to be presumed that he had been previously a disciple of the Baptist, and as such knew Jesus to be the Messiah. It is not necessary to suppose that, as a fisherman, Zebulon was a really poor or the possessor of a boat. His ship was a property at least, that he was comparatively independent.

St. John, the last pure and unadulterated Jew, became the first true Christian Jew with him at his transfiguration on Mount Tabor, and in the same way became the last Jew as he was at the last supper, when he took the bread and stood with the twelve of Jesus under the cross. After the desert of the Red Sea, he preached the faith in Achaia Minor, where he found a delegation of St. John was Bishop of Ephesus. King called to Rome, he was crowned by the Pope. Dionysius, a Greek, was a nobleman who was only not being miraculously preserved, and being without fresh and good food, he entered the city, says Tertullian, he was taken to the care of the monks. Here he was favored with the revelation of the four books of the book of Revelation. At Ephesus, he was a great teacher, and he returned to his home, wrote his gospel in the year 93, and died A.D. 100.

589. *Wh. was St John's Gosp. l written?*

In consequence of the heresies of Cerinthus and Ebion (A.D. 90—98), who impiously asserted doctrines which aimed at the very root of Christianity in denying the divine nature of Christ.

[illegible]

591. What is the meaning of the word *Apostle*?

The term is generally employed in the New Testament as

The Twelve Apostles.

the descriptive appellation of a comparatively small class of men to whom Jesus Christ entrusted the organization of his Church, and the dissemination of his religion among mankind.

592 He ordained twelve of his disciples "that they should be with Him" these He named apostles. "He gave to them power against unclean spirits to cast them out, and to heal all manner of disease," and "He sent them to preach the kingdom of God." To them He gave the keys of the kingdom of God, and constituted them princes over the spiritual Israel. Previously to his death He promised to them the Holy Spirit, to fit them to be the founders and governors of the Christian Church. After his resurrection He solemnly confirmed their call, saying, "As the Father hath sent me, so send I you;" and gave them a commission to preach the gospel to every creature. At the Feast of Pentecost they received the plenitude of these spiritual gifts through the infusion of the promised Comforter, or Holy Ghost. Then, for the first time, they had "the mind of Christ"—"thenceforth they spoke not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." They authoritatively taught the doctrine and the law of their Lord, and organized churches. Of the twelve originally ordained to the apostleship, one, Judas Iscariot, fell, and Matthias was, by lot, substituted for him. After the martyrdom of St. James, St. Paul, miraculously converted and called to the office, filled the vacancy in the apostolic college. The word apostle, signifying a messenger, is beautifully alluded to by the prophet Malachi (iii. 1).



ST. PETER.

593. *Why were twelve apostles chosen?*

Because that was the number of the tribes of Israel—the apostles being mystically constituted the heads of the tribes of the new Israel, or Church of the gospel dispensation.

594 The number twelve had a mystical signification, symbolizing just proportion, beauty, stability, and the like. Thus, Exo l. xxv. 1, twelve pillars according to the twelve tribes; 1 Kings xvi. 31, Ahab took twelve stones and built an altar; 1 Kings xx. 19, Elisha ploughed with twelve yoke of oxen, Job xlviii. 32, "Canst thou bring forth the twelve signs?" Ezek. x. 10, "The altar shall be twelve

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only as long and twelve broad," Matthew xiv. 20, "They took up of the fragments twelve baskets." Here we see that the number of the loaves being strictly miraculous, our Lord chose that the overplus should bear a symbolical proportion. Matt. xxv. 53, "twelve legions of angels," Luke ii. 42, "When Jesus was twelve years old." Bossuet says upon this point, "We are to observe in the numbers a certain figurative proportion which the Holy Ghost deigns to permit out to observation. This number of twelve (Rev. vii. 4), multiplied by itself and then by a thousand, makes 144,000. In the solid proportion of this square number, the unchangeable nature of God and his promises are indicated."

595. *Who was St. Peter?*

He was the son of Jonas, and, as well as his brother Andrew, a fisherman, who lived in the state of wedlock at Capernaum; having, however, been born at Bethsaida. Peter may be briefly described as one who, having been called by the Saviour of the world, earned, by the fine traits of his character, the honour of being regarded as their speaker and representative by his fellow-disciples, and the high esteem of his Master, who reposed great confidence in him, which, eventually at least, was proved to be deserved by the zeal and wisdom with which he preached the gospel, especially among his fellow-countrymen, the Jews.

Tradition represents him as having visited Rome, and been the first bishop of that imperial city, where he was crucified about the same time that his fellow-labourer, the Apostle Paul, suffered.

596. *Who was St. Andrew?*

He was one of the first disciples of Christ, and brother of the Apostle Peter. His native place was Bethsaida, on the lake Genesareth, where he and his brother carried on the trade of fishing. Before he joined Jesus, he had



ST. ANDREW.

The Twelve Apostles.

been a disciple of John the Baptist. In the gospel narrative we find him in constant and intimate connection with our Saviour. The book of Acts mentions him only once, a fact which, with others of a similar nature, may serve to show that the accounts of the early Church, that have come down to us, by no means contain the entire history; probably, more has been lost than we actually possess.



ST. JAMES THE ELDER

Tradition makes him travel as a missionary in various countries—Scythia, Asia Minor, Thrace, Macedonia, and Achaia; and, at the order of the Roman pro-consul, whose wife and brother he had converted, to suffer martyrdom at Patrae, in Achaia, on the gulf of Lepanto, on a kind of cross, something like a letter X, and named from him a "St. Andrew's cross."

597. *Who was St. James the Elder?*

He was a son of the Galilean Zebedee and Salome, and brother of the Apostle John (the beloved disciple), in conjunction with whom he, while pursuing his occupation as a fisherman, was called to the high office of being an apostle of Jesus Christ. The two, with Peter, were admitted to the special confidence of the Lord, so

that James was present at His transfiguration, and at His humiliation in the garden, a privilege which may have been the occasion why their mothers preferred a petition for their pre-eminence ("That they might sit, the one on His right hand, and the other on His left in His kingdom").

598. The act which James displayed during the lifetime of our Lord appears to have been resumed with corresponding power after His ascension and the establishment of the infant Church, for he was an object of the wrath of Herod Agrippa, who, A.D. 43, caused him to be beheaded.

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599. *Who was St. John?**

He was the son of Zebedee and Salome, and younger brother of the Apostle James the Elder. Like the other members of Zebedee's family, he was a fisherman. As his father employed hired servants, it is understood that he was in good circumstances, having a house of his own, to which, at the direction of Jesus from the cross, he took our Lord's mother.

600 This apostle was related to the family of Jesus, and is mentioned, on this account, with our "Lord's brethren." John at first attached himself to the Baptist, the forerunner of Christ, being probably present when the former gave his testimony to Jesus and proclaimed Him to be the Lamb of God. Soon after this meeting, our Lord expressly called John and his brother, with Peter and Andrew, their companions, while engaged in their calling, to be his followers and apostles.

In illustration of his peculiarly amiable character in after life, tradition has preserved the following anecdotes:—On one occasion, being engaged in his apostolic duties, he saw a young man distinguished for bodily and mental endowments, whom, on leaving the place, he commended to the special care and oversight of the bishop. At first no pains were spared to inform the mind and enrich the soul of this pupil; but when he had undergone baptism, the bishop utterly neglected him. In consequence, the youth was by degrees estranged from the Christian life, fell a prey to temptation, and became the head of a band of robbers, all of whom he outdid in cruel and bloodthirsty deeds. After some time St. John returned, learned the sad fate of his pupil, and at once set out to seek and save him, regardless of his own age and feebleness, and the dangers of his errand. He found the object of his search, induced him to quit his evil companions, and, by the gentle persuasion of Christian love, brought him to sincere repentance.



ST. PHILIP.

Many years after the above occurrence, when, through the weight of years, he could no longer appear in the temple of Jerusalem, he was seen by the people in a field, and was no longer in a condition to give utterance to a continued discourse, he was wont to say on all occasions nothing but these words, "Little children, love one another." A large number of persons who had been

* St. John is here considered as an Apostle.

The Twelve Apostles

at always hearing the same thing, asked him, "Master, why sayest thou always, 'Thou'?" He answered, "Because it is the command of the Lord; and when thou hast done, it is enough."

601. *Who was St. Philip?*

He was one of the twelve apostles, born at Bethsaida of Galilee. It is probable that previously to his call to the apostleship he was personally known to Jesus. Very little is recorded of Philip in the gospels. We find him in connection with the miraculous multiplication of the loaves and fishes (John vi. 5, 7), and his request to Jesus, "Lord, show us the Father, and it sufficeth us," proves that, like the other apostles previous to their enlightenment through the descent of the Holy Ghost, he had but a very low view of the nature of the new dispensation.



ST. BARTHOLOMEW.

602. According to the ecclesiastical tradition, Philip preached the gospel in Phrygia, and suffered crucifixion under the Emperor Domitian.

603. *Who was St. Bartholomew?*

He was the same person, with Nathaniel, whom our Lord so highly praises in the words, "Behold, an Israelite indeed, in whom there is no guile." Very little is known of this apostle's history—perhaps less than that of any other. He is said to have preached in India, and to have suffered death by flaying. For this reason St. Bartholomew is represented in ancient pictures and sculptures with a knife in his hand.

604. An eminent writer,* says, "There is a great disproportion between the amount of good which the Apostles wrought, and the space that their names

* "People's Dictionary of the Bible."

The Twelve Apostles.

occupy on the page of history. A very few lines relate all that is known respecting Bartholomew. Even his name is a subject of doubt. At first view, it is impossible not to regret this want of full and detailed information. We soon, however, learn to see that in this, as in other cases, the actual ordinations of Providence are the best. Bartholomew and his associates had a great work to perform, and were so ardently and exclusively engaged in it, that they had neither time nor thought to write down their deeds. They were too busy, too disinterested, too unconscious, to become historians of their own doings. They were men of deeds, not of words; intent on saving the world, rather than in erecting a memorial to their own honour; and so, in active and ceaseless labours, their lives passed away till the time was gone when they themselves had strength, and others could not readily, in that age, find materials for biography. They died, and left to earth only the blessed deeds which they had wrought—their own holy example, and the good and happy lives of their numerous converts. They died, and found their reward on high."

605. Who was St. Thomas?

He was one of the twelve; according to some, a native of Galilee, and to others, of Antiochia. His name signifies a "twin;" in Greek *Didymus*. Tradition mentions his twin sister Lysia. The transactions relative to this Apostle, narrated in the Gospels, show that he was of a very ardent temperament. "Let us go also," he said to the other disciples, when Jesus was about to visit the weeping sisters of the deceased Lazarus, "that we may die with Him."



ST. THOMAS.

If Thomas was incredulous of our Lord's resurrection, it was not for a day but the best of many. "A resolute and lively faith is ever necessarily combined with a sense of the importance of evidence, and with a desire to keep its objects unalloyed and free from error and superstition. Christ himself did not blame Thomas for availing himself of all possible evidence, but openly pronounced them blessed who would be open to conviction, even if some external form of evidence should not be within their reach."

The Twelve Apostles.

In the distribution of their labours by the apostles, Bartholomew led to the aid of Thomas, as we are informed by Origen. After preaching with success in this kingdom, he extended his mission over other parts of the East. Sophocles mentions that by his labours he established the faith among the Meles, Persians, Carmanians, and other nations of those parts. Modern Greek authors have styled Thomas as the Apostle of both India and Ethiopia, but the last term is very vague, and given sometimes to Arabia sometimes to a portion of Africa. Most of us agree that this Apostle suffered martyrdom in some part of the East Indies.

606. *Who was St. Matthew?*

He was both an apostle and an evangelist; a Hebrew, born in Galilee, and, previous to his conversion, *portitor*, or tax-gatherer. (See par. 575.)



ST. JAMES THE LESS.

607. *Who was St. James, called "the less"?*

He was an apostle, and the writer of an epistle called the General Epistle of James.

608. *Who was St. Jude?*

He was one of the apostles, the author of the Epistle of St. Jude, and a relative of our Lord. It would appear that St. Jude was cousin to Jesus, his mother being Mary, the wife of Cleophas, and the sister of the blessed Virgin.

609. *Who was Simon, surnamed Zelotes?*

He was one of the apostles, and was called Zelotes from his having belonged to a certain party among the Jews called Zealots. He is also called "the Cananite," which does not mean a Gentile, but was an Aramaic name, bearing the same signification as Zelotes.

St. Simon is the least known of all the apostles, whether we confine our search for his annals to the pages of Scripture, or extend them to the traditions of the Fathers. From the former source, not a single fact beyond his appointment to

The Twelve Apostles.

the apostleship is mentioned. The martyrologies of Jerome, Bede, Ado, at the same place the scene of his labours and suffering at Ptolemais, at a city called Samur. It is stated in the apocryphal acts of St. Andrew, that at the City near Bosphorus there was a tomb in a grotto, with an inscription importing that Simon the Zenot was interred there. His death is said to have been caused by the idolatrous priests. Those who mention his death say that he was crucified.

611. *Why were St. John and his brother James called Boanerges, or sons of thunder?*

Because of the great zeal which induced them, before being enlightened by the inspirations of the Holy Ghost upon the day of Pentecost, to solicit permission from Christ to call down fire from heaven upon the heads of the Samaritans who rejected our Saviour.

612. That the zeal of St. John, although misdirected on this occasion, was grounded upon the most generous motives, is beyond all question. He was the youngest of the apostles called to that office. He was the only one of them that stood firmly at the side of Jesus when He was led to trial and suffering; to him was consigned, from the cross itself, the care of the virgin mother of our Lord, and as the author of the book of Revelation, he was the last of the New Testament writers to whom the Word of God was directly communicated.



ST. JOHN

613. *Who was Judas Iscariot?*

He was a Hebrew, and native of Kerioth, a town of Judah. The appellation Iscariot (from Kerioth) was to distinguish him from the Apostle Jude (Judas in Syriac-Greek).

614. He continually accompanied Jesus and his eleven other apostles, who were traveling, purse he bore. In this office of treasurer he displayed a greedy and dishonest spirit. This is manifested in John, chapter 12, verse 6, where it is said, "Not that he cared for the poor, but because he was a thief, and had the bag, wherein were what was therein." Commentators agree that the word "thief" here signifies "to convey away," "to embezzle." This spirit urged him to sell our Master for thirty pieces of silver (shillings), a sum equal to about four pounds ten shillings of our money. In the garden of Gethsemane he betrayed his own kinsman, the true

Why the Gospels were Written.

his Master with a kiss, which served to make his person known to his foes. The perpetration of this wickedness, as is not unusual, brought remorse, as a remorse rose to intolerable anguish, which drove Judas to an effort to rescue his Master,



ST SIMON ZELOTES.

and this failing, to self-destruction. The extreme turpitude of Judas has led some persons to endeavour, by any means, to find some mitigating circumstances in his guilty act; but there can be little use in such a course. He appears to have been the slave of his avarice, which alone urged him to the commission of the crime with which he stands charged in the gospels. "His last crime," that of despair, says an ancient father, "was his worst. If Judas had had recourse to sincere repentance and not to the halter, there was mercy in store even for the traitor."

615. Why were no commands given by Christ for writing the New Testament?

Because the truths of the New Covenant were to be impressed by the Holy Spirit, following upon the preaching and miracles of Jesus and his apostles.

616. The independence of Christianity on dead letters necessarily postponed the time when its doctrines and facts were committed to writing, at least in so express and formal a manner as is implied in the composition of histories; but the

very apostles (of St. Paul) when conveyed these in, red reproaches against a religion in letters became the germ of a religious literature by far the richest as well most precious of all others, whose only great defect now is found to be a want of immediate connection with the first days of the planting of the gospel. The literature, under the guidance of Providence, came into existence *at the bidding of circumstances*. * St. Paul's churches required instruction and correction, therefore he wrote epistles. For the conversion of large masses of the world, arguments in proof of the Messiahship of Jesus were needed different in character, like those for whom they were intended; hence the gospels.

* The words here italicized are used in a limited sense. The present work engages to give the best reason why of the subject under consideration; but there is no such thing, strictly speaking, as "the bidding of circumstances." Every thing is either ordered or permitted to be done by God, to whom every thing is known, whether as regards the past, the present, or the future; for, in the words of the Apostle St. Paul (to the Athenians), "in Him we live, and move, and have our being." (Acts xvii. 28.)

"Gospel" and "Epistle."

617. *How have the New Testament writings generally been handed down to us?*

The compositions forming the New Testament were primarily hand-writings, or, to use the more common term, manuscripts.

618. Such manuscripts, as proceeding from their authors, may be called autographs, from *autos*, "self," and *graphein*, to "grave," "to write;" as transcribed by others from the originals, *apographs* or *copies*. A manuscript is an autograph, whether written by the author or an amanuensis. The ancients seldom wrote their treatises with their own hands, but dictated them to others, called "swift writers," "fair writers," or simply "book writers." In this way, probably, a great part of the books of the New Testament were written. With the progress of the gospel, apographs were multiplied, for they became very numerous, inasmuch as the demand for copies increased and spread in every side. Manuscripts, whether original or copies, comprised either portions or the whole of the New Testament. Such as contained portions came first into existence, they consisted of one epistle or one gospel, or in each case of more than one.

619. *What was the origin of the present division into gospels and epistles?*

At an early period the Christian writings were read in the church assemblies, for which purpose they were divided into portions, containing either select passages which, when put together, received the common name of *lectionarium*, or "reader;" and if it contained the gospels, *evangeliarium*, "book of the gospels;" if the acts and epistles, *epistolare*.



MEDIEVAL TRANSCRIBER.

620. The manuscripts were transcribed with great care and diligence, and transmitted from hand to hand, from church to church, and from age to age. At first

transcription was the work of pious individuals; afterwards it became the duty of the inhabitants of religious houses,* in most of which was set apart a

* Monasteries.

New Testament Manuscripts.

scriptorium, or writing-room, in which the transcription of manuscripts was systematically carried on. The conscientious care bestowed upon this important task secured the copies from deterioration. The terrible words of St John's last chapter, "He who adds to the words," etc., doubtless had its effect in maintaining their scrupulous fidelity, and we have reason to believe that, with some very trifling exceptions, the MSS have not suffered from falsification. These precious documents were thus preserved in safety by writing all the removal of letters, when they were brought forth out of the dusty repositories in which they had long and quietly lain, and shortly after the invention of printing were happily put beyond the reach of danger by being consigned to the custody of the press. In order to appreciate the loving care and untiring patience of the old transcribers, the reader is advised to pay a visit to the manuscript department of the British Museum, where will be found a great many examples of the ancient mode of copying.

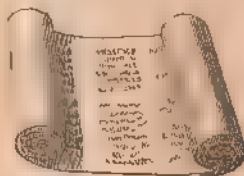
621. *What was the material chiefly used for their manuscripts by the writers of the New Testament books?*

Manuscripts at that time were for the most part written upon paper made from the *papyrus* plant (par. 13), but parchment made from skins of animals was also used.

22 With regard to the manufacture of paper from *papyrus*, it should be observed that *papyrus leaves*, when they are dry, are apt to split in the direction of the fibres. It has commonly been found expedient, therefore, to glue others at the back in a opposite direction, and by this crossing the fibres at right angles the texture is strengthened; and when it has been pressed and finished, the paper is less tender and more durable than might have been supposed. The inner bark of the *papyrus* was divided with a reed into very thin coats. These were placed side by side longitudinally, and the edges were glued together. Similar layers were glued across these behind at right angles to give the paper the requisite strength. The slices were then pressed, dried, polished, and otherwise prepared for use. Pliny enumerates the various kinds of paper, from the coarsest, which



CASK OF SCORNIUM FOR THE
RECEPTION OF MSS.



VOLUME OF MSS. ROLL.

was used, like our town paper, for packing, to the most expensive and finest. At the zenith of the Roman power Alexandria was the chief seat of this valuable manufacture.

The exportation of paper being prohibited by one of the Ptolemies out of envy against Eumenes, king of Pergamus, who endeavoured to rival him in the magnifi-

Materials Used in their Preparation.

cence of his library, the use of parchment, or the art of preparing skins for writing, was discovered at Pergamum; hence called *Pergamena scripta*, or *membrana*, i.e., parchment.

The Romans commonly wrote only on one side of the paper or parchment; and if the sheets had not been previously formed into a quire by the binders, they joined them together when they had finished what they had to write. They were then rolled up as a stuffer or staff, hence *rotulani*, a volume or scroll.

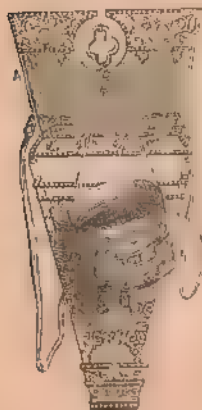
623. What is the origin and meaning of the word *Codex*, as the "*Codex Justinianus*," "*Codex Theodosianus*," etc.?

The codex consisted of single sheets of parchment or papyrus, fastened together behind with a slip or thong of leather.

624. These differed from the volume or scroll by being generally rectangular flat, and formed the original of our present books. The title of a volume or codex along with the name of the author was sometimes written in red ink on the back of the first sheet which formed the fly-leaf for the sheets had been rolled, or the cylinder, and sometimes a slip of paper attached to the volume.

625. What is the origin of the word *Rubric*?

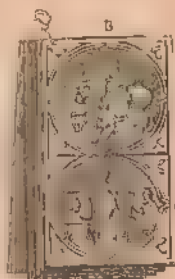
It dates its origin from the above-mentioned red titles affixed to the first pages or to the exteriors of volumes and codices. Indices and marginal notes came at length to be thus distinguished; hence the present rubric.



INKSTAND.

626. What was the nature of the ink used?

It appears to have been what is termed in art a "body-colour," or a more solid medium than is at present in use, and similar to what is used by the modern Chinese.



PUGGILLASES.

627. The reason for this opinion is to be found in the elevation of the letters upon the Hieroglyphic MSs. The inkhoris were sometimes made of lead, sometimes of silver, and were generally polygonal in their form. [Fig. A.] In writing it was customary to make use of the Egyptian reed, *Culama arundo*, though the

Origin of Commentaries.

reed from the island of Cyprus was frequently preferred. (Reeds were not used for writing until the seventeenth century.) These reeds were provided with slits like our modern pens.

The instrument used for writing on waxen tablets was an iron pened with a sharp point, called a *stylus* or *graphium*. The stylus was broad at one end, so that when they wished to correct anything they turned the stylus and smoothed the wax with the broad end that they used to write it upon. For the sake of this convenience, as well as for expeditiousness, an author usually wrote on these tablets previous to transcribing what he had written on paper or parchment. The Romans usually carried with them wherever they went small writing tablets called *pagellæ* (fig. B, p. 143), made of brass, box-wood, etc., and containing three, four, five, or more leaves.*

628. *Why have so many commentaries upon the sacred Scriptures been considered necessary by theologians and by Christians generally?*

Because of the necessity for transcription incidental to manuscript documents—and especially previous to the invention of the art of printing—and the consequent liability to an imperfect and even a corrupt rendering.

629. In the earliest period it was customary to write in initial, or capital letters, without making any distinction between single words by leaving a space, or between the different members of a sentence by punctuation. Hence errors might be easily committed by transcribers which it would be difficult afterwards to rectify. The laws were uniformly contained in prose writers as well as in poets. After a time, smaller letters were introduced. But the most important fault is the habit of abbreviating. Abbreviations occur not only in manuscripts upon parchment and cows, but also in MSS., and which appear to have been in use so long as the initial letters, and letters of proportioning in size to the initial, were altered to. When the smaller letters came into use, and the abbreviations were gradually resolved, their meaning was but imperfectly understood, and thus errors were occasionally in the transcription of more recent MSS. These abbreviations consist either in single letters for whole words, or in the first syllables of words, or also a particular sign, as a rhetorical flourish, or musical works to denote different figures of speech, weights, and measures. The invention of these belongs, without doubt, to the Greeks. But they were used equally by Greek and Roman writers. They were particularly made use of by transcribers in the multiplication of copies. Another reason why commentaries are required is to be found in the various signification of the most common expressions scattered through the sacred text. These are—

I. The literal signification, or sense, which is divided into the literal properly so called, or the plain acceptation of the words, and figurative literal, when it would be obviously wrong to use the proper literal, as when our Saviour is called "a lion," etc.

* The Romans never wore a sword or dagger in the city. They often, upon a sudden provocation, used the graphium or style as a weapon, hence probably the etymology of the modern Italians.

Difficulties of Interpretation.

II The mystical, or hidden sense, which is again divided—1. Into the allegorical, which refers to faith. 2. The tropological or moral, relating to charity. And 3. The anagogical, or relating to hope.

These different senses are exemplified in the word "Jerusalem":—

1. Jerusalem is taken in the literal sense when it means the capital of Judæa,

2. In a moral-tropological sense when applied to the soul of man.

3. In a mystical-allegorical, when applied to Christ's Church on earth; and

4. In a mystical-anagogical sense when applied to the Church triumphant in heaven, or the state of the blessed.

It has been stated (p. 16), that the first printed Book was the Vulgate, or Latin translation of the Bible. The first printed commentary was that by Nicholas de Lyra, issued about 1470. De Lyra, or Lyranus, was a native of Lyre in Normandy, from which place his name is derived. He was a converted Jew, and a man of great and comprehensive mind. He was among the earliest who brought Rabbinical learning to bear upon Christian archaeology and Biblical criticism in general.

630. *Why do most of the New Testament Epistles commence with the name of the writer?*

Because such was the custom among all the best writers of that age; indeed, it had become, by prescription, a kind of rule.

631. In writing letters the Romans always put the *salutatio* first, then that of the person or persons to whom they wrote, and then, with the addition of *quoque* as a mark of familiarity or fondness. They always annexed the letters for *solentem*, or *bonam* ("wishes for health"). As the names were prefixed to the letters, consequently there was no necessity to subscribe them. A wish was sometimes added for the prosperity of the persons to whom they wrote, and this was termed *inheretio*. As the Romans had no posts, letters were commonly despatched by messengers, and in these the name of this messenger was sometimes mentioned.

632. *Why did the Jews, as a people, reject Jesus Christ, failing to recognize in Him the promised Messiah?*

In order to answer this question fully, it is necessary to consider that, although in possession of the books of Moses, of the Psalms, and the prophecies, which abounded in allusions to His advent, and pointed out the time and manner of His appearance, the Jews had become so grossly blinded to all spiritual things, that the very law and worship which they followed was a mere lip service, in which the heart had no place.

633. They had come to expect in the Messiah an earthly prince—a kind of transcendent Solomon, who should conquer and subdue the earth for them, and lay

* *His*—e. g., Paul to his beloved Timothy.

Rabbinical Errors Concerning the Messiah.

its spoils at their feet. The annexed extract, which applies to the present time, is equally pertinent with regard to the period of our Lord's life on earth.

"The greatest discrepancy prevails among the Jewish doctors respecting the time of the Messiah's anticipated coming. They pretend that his appearance is delayed by the iniquities of Israel, and denounce all who attempt to calculate the exact time. 'May their bones swell and burst,' exclaims the Talmud, notwithstanding several calculations have been made, from time to time, and far and fast. The advantages expected from the Messiah are entirely of a temporary, sensual, and earthly kind, but, of course, nothing is to be hoped for by the Gentiles. Rabbi Masher, who lived at the end of the 14th century, in a work entitled '*Yechiath Rochel*,' describes various customs and practices which are to precede the coming of the Messiah. This account, in an abridged form, is as follows:—When Israel shall be gathered from all nations, and brought to the land of their forefathers, and Messiah shall have rebuilt the city, and restored the temple with its services, He will celebrate, as the rabbis assure us, a royal festival to all the Israelites who be invited, where they will have a grove for dancing, and every one will have a golden table. At this feast He will entertain Himself and the company with a battle between Echemoth and Leviathan. The name of Behemoth will be highly glorifying, and Leviathan will come from the bottom of the sea as a treasure and a banquet. The latter will be a great victory and be victorious. Both will fall exhausted, with Messiah with a great and strong sword, will slay them. These tremendous animals, together with the enemies Ben Bar Jachne, are then to be speedily destroyed. The fire, which will be kindled, will consume the splendid banquet. Bread will be obtained from what will be greatly surpass the growth of the tree, as much as Jer Jachne covers a common garden. Some is to be given to the perfect and the salted Leviathan, and the lesser to the rest of the world. The products of the garden of Eden, including some of the fruit of the tree of life. The grapes are to be made into the wine of the kingdom, which will be a perfume in Paradise, and will be offered to the creature, and reserved in Adam's wine cellar for the great coming. The wine will be given to the Messiah, and the Messiah will be requested to perform this office but will refuse to do so. Messiah, Mahao, to Gabriel, Gabriel to Abraham, Abraham to Isaac, Isaac to Moses, Moses to Joshua, but each declining in succession, and assigning it to David. The cup will contain about 500 gallons. What remains of the provisions will be served among the guests, who will see them in the market of Jerusalem. Of part of the flock of Leviathan will be made into meat, poultry, or manna for the poor, and the rest will be spread upon the walls of Jerusalem, and then given to the creatures of the world. The banquet is to be followed, and the festival concluded, by music and dancing. The Messiah is afterwards to marry, having the daughters of all the nations. But one of the most beautiful signs of Israel as the prophet was foretold. David's sons of the tribe are allotted for the duration of his reign, but all agree that He will die like other men, his son reigning in his stead, and his posterity in succession." *Encyclopædia Metropolitana*: Article, "Cox's Biblical Antiquities."

631. *Whence has the practice originated of dating historical events from "the year of our Lord?"*

It is to Dionysius the Little that we owe the custom of

The Christian Era or "Anno Domini."

counting the years by the birth of our Saviour. Till then the Christians had followed in this respect the custom established in their several countries. The most part, however, reckoned from the foundation of Rome, or the succession of consuls or that of emperors.

635. But in the sixth century the Christian era of Dionysius was generally adopted. It begins the 25th of March, the day of our Saviour's incarnation, and this is the epoch when most of the dates of briefs issued from the court of Rome are supposed to date. The ordinary custom, however, is to date the beginning of the year from the 1st of January. Thus the era of Dionysius began many months before the era ordinary among Christians.

636. *Why is this era called the "Dionysian?"*

Because introduced by Dionysius in the 6th century, in order to determine the date of Easter.

637. The commencement of this computation is called the Dionysian period, and also the Victor period, from Victor of Aquitaine, who revised it. The opinion now generally held will place the birth of our Saviour under the year 4000 from the creation of the world. But there are good reasons for questioning it to have occurred somewhat earlier. According to the common system, the beginning of our era answers to the seven hundred and seventy-sixth year of the Olympiads, the seven hundred and fifty-second from the foundation of Rome, and to the seven hundred and forty-seventh of the era of Nabonassar, King of Babylon; this last is famous among the astronomers, on account of the great use which Ptolemy, among others, made of it. It commenced the 26th of February. But if we would compare it with the Christian era, we must remember that its years consisted only of three hundred and sixty-five days.

638. *Why is the head of our Saviour, when exhibited in paintings and sculptures, with a "glory" or circle of rays?*

Because thus the universal mind of Christianity endeavours to express its conviction that He is the light of the spiritual world, in the same way that the sun is the central light of the lower creation.



Emblematical Representations.

639 Jesus Christ has been frequently represented under the form of a lamb * but He is besides frequently drawn under that of the Good Shepherd, who guards



JESUS CHRIST, THE GOOD
SHEPHERD.

the lambs. Jesus, as a lamb, yielded up His life without a murmur, and He also, like a shepherd, filled with solicitude for His flock, came to seek lost man, and to lead him back to the bosom of his God. Jesus, as He has Himself said, is the Good Shepherd, who seeks and bears upon his shoulders the wandering sheep, the unfaithful soul, and brings it back to the fold. The painted monuments in the Roman catacombs (from one of which the annexed cut is taken) constantly present the figure of a shepherd, sometimes youthful and heedless, clad in a short tunic, striped with two longitudinal bands, he is standing, and bears upon his shoulders the sheep that had been lost, and that he had loved. In the design it will be seen that the shepherd has in his right hand a pan-pipe, whilst, with the left, he holds the sheep securely on his shoulders. Any illustrations taken from the catacombs should have for Christians a most intense interest, seeing that it was here, in the holes and caves of the earth, that the followers of their crucified Lord, during the first frightful persecutions under

the Roman Emperors, were alone enabled to hold their religious meetings.

640. *Why is the Triangle surrounded with glory used as an emblem of the Holy Trinity?*

Because that figure being one, yet three-fold—each side or face equal to the other—is an apt representation, as far as any created thing can be, of the triune nature of God, as expressed in the sacred Scriptures, and defined in the Apostles' and Athanasian Creeds.



* See the heading to Chapter VIII.

B.C. I.—The Gospel History.

611 "The triangle is the ancient emblem of God and the Holy Trinity. The name of God, or Jehovah, is inscribed in Hebrew letters within the triangle, and both the name and the figure are placed in the centre of a radiating circle, symbolic of eternity. God the Father, or Jeh-va-h, here occupies the field of the triangle, or the Trinity, which is itself contained within the circle of eternity." — *Didron's Christian Iconography*.

CHAPTER IX.

OF THE FOUR GOSPELS.

612. *Why was Zacharias the priest and the father of John the Baptist struck dumb? (Luke i.)*

Because of his incredulity when it was announced to him by an angel that he should have a son by his wife Elizabeth, who should be the precursor of the Messiah.

613 Zacharias, while engaged in turning incense, was visited by the angel Gabriel, who ordered him that, in compliance with his prayers, his wife should bear a son, whose name he should call John. Although he had prayed for this blessing, he seems to have been doubtful of its fulfilment, even after the appearance and assurance of the angel. Accordingly, he asks for some sign or token that this shall surely come to pass. A token is given him—He shall be dumb—his tongue shall be sealed till the prediction is fulfilled by the event.

It was customary with the Jews, when they heard that any wonderful event was to take place, to inquire whether the Almighty had manifested His will by any supernatural sign.

Zacharias appears to have been made both deaf and dumb, for when the child had to be named, and the wish of its father had to be ascertained, it was necessary to communicate with him by means of writing tablets.

614. *Why is it said of Zacharias that his lot was to burn incense when he went into the temple of the Lord? (Luke i. 9.)*

Because the priests drew lots for the different functions to be performed in the same week; and now it fell to the lot of Zacharias to burn or offer up incense, morning and evening, in that part of the temple called the *Holy*, where was the altar of incense.

B.C. 1.—Birth of St. John the Baptist.

645. *Why is it remarked that "the multitude were praying without" at the time of incense?*

In order to show that the angel who appeared to Zacharias was sent to him alone, and could not be seen by the people.

646. *Why was an angel sent to announce the birth of John the Baptist?*

Because of the high dignity to which, as the precursor of Jesus Christ, he had been called.

647. Angels had visited the patriarchs of the old covenant, and John, as the last of the prophets, was thus appropriately distinguished.

648. *Why was the son of Zacharias to be called John?*

No particular reason is stated in the Scriptures, but the meaning of the word being "grace," or "favour," we may infer that it was significant of the forerunner of Him who is the source of all grace and blessing to man.

649. As now in baptism, names were given in circumstance. Great importance was attached to the name of a child—it indicated at least the wish of the sponsors, and was often a form of dedication to some particular work. The prophetic character annexed to most of the patriarchs enabled them to forebode the future position and character of the child. Hence, 'He shall be named Jesus'—i.e., a Saviour, "for He shall save His people from their sins."

650. *Why was the mother of Jesus, who was to be born of a virgin, espoused to Joseph?*

Because, besides that an espousal did not necessitate their living together, it was desirable that Mary should be consigned to the care of a lawful protector.

651. Espousing or betrothing was a solemn promise of marriage made by two persons each to the other at such a distance of time as they agreed upon. After such espousal was made (which was generally when the parties were young, the wedding was not celebrated until her parents several months—sometimes years—before she was brought home to the house of her husband.

652. *Why was the blessed Virgin Mary "troubled" at the angelical message announcing that she should be the mother of the Messiah? (Luko i.)*

Because, as appears from the ancient commentators, she had devoted herself to a life of virginity, and she did not

A.C.* 1.—The Foster-Father of Jesus Christ.

immediately apprehend how her condition as a mother could be compatible with the maintenance of that vow.

653. The angel saw the trouble of her mind, and to appease it informed her that she should conceive by the miraculous power of God, and that her child should be holy, and be called "the Son of God." As a confirmation of her faith in this announcement, she was also told by the angel that her cousin Elizabeth, the wife of Zacharias the priest, who was now far advanced in years, had conceived a son, and that the time was not far off when her reproach among women should cease.

654. *Why is the angelical message to the blessed Virgin Mary called the Annunciation?* (Luke i.)

Because, although the word in a general sense expressed the communication of important intelligence by chosen messengers from heaven, it became at a very early period of Christianity restricted to the announcement of the miraculous conception of our Saviour, on account of the overwhelming importance of that message above all others, whether of the old or the new dispensation.

655. So highly was the fact regarded in the early ages that a festival, or day specially set apart for the commemoration and honour of the Annunciation, was appointed for it as early as the 5th century, but sermons of St. Athanasius are scarce of which, being of an earlier date, prove its observance long before. The 25th of March, or Lady Day, is that observed in reference to the event.

656. *Who was St. Joseph, the foster-father of Jesus Christ?*

He was "a just man," a Jew of the house and family of David, and by trade a carpenter.

657. *Why was his occupation of carpenter no disgrace to St. Joseph?*

Because among the ancient Jews all handicrafts were held in so much honour that they were learned and pursued by the first men of the nation.

658. *Why have several attempts been made by old commentators to prove that Joseph and our Lord were not carpenters but goldsmiths?*

Because of the erroneous impression that the latter calling

* A.C., After Christ.—This form of a abbreviation has been adopted in preference to the Latin A.D., or Anno Domini.

A.C. 1—Was St. Joseph a Carpenter?

was more honourable than the former, and because the words of the original MS. are capable of that construction.

659. *Why is it most reasonable to conclude that St. Joseph was a carpenter, and not anything else?*

Because the overwhelming evidence of tradition goes to prove it.

660. Schlenker asserts that the universal testimony of the ancient Church represents our Lord as being a carpenter's son. Justin Martyr says that our Lord, in conjunction with his foster-father, made yokes and ploughs. Only those ignorant of ancient usages could find fault with this arrangement of Providence. Julian the Apostate affected to laugh at the manual position of Jesus Christ; and it is recorded of Libanius, one of that emperor's officers, that he demanded jestingly of a peasant what the *Carpenter's Son* was at that moment doing. The peasant replied, dryly, "He is engaged upon a collar for Julian." The emperor died very shortly after this, while engaged in an Eastern battle.

661. *Why has the name of Elizabeth, the mother of the Baptist, a significant character?*

Because its equivalent, Elisheba, was the name of the wife of Aaron, the head of the priesthood, and, hence, was a link between the sacerdotal orders of the Old and New Testaments.

662. *Why did the mother of Jesus visit her cousin, St. Elizabeth?*

Because, understanding from the angel that the latter had conceived, she was desirous of seeing and congratulating her.

663. *Why did the child of Elizabeth, as yet unborn, "leap" at the approach of the mother of Jesus?*

Because, being presanctified and miraculously informed of the presence of his future Saviour, he took that mode of showing his joy.

664. Mary remained with Elizabeth about three months, till the Baptist was born and circumcised, and then returned to her own home at Nazareth.

665. *Why was Joseph at first troubled at the maternal appearance of Mary?*

Because, previous to the angel's warning visit, he was ignorant of the miraculous conception of Jesus.

A C. 1. —The Angels and the Shepherds.

666. *Why were Mary and Joseph obliged to remove from Nazareth to Bethlehem?*

Because of an edict which went forth from Augustus Caesar, ordering a complete census of the Roman empire to be taken, and which forced them to go to their native city to be enrolled.



AUGUSTUS.

667. After many long and violent struggles for superiority amongst the Roman chiefs, the whole world was then in peace, under the command of Augustus Caesar. A census being ordered to be taken, Mary and Joseph being of the house and family of David, must needs present themselves before the appointed officers at their own town. A long journey in December,

when short days and the wintry season incumbered the most sturdy traveler, was necessarily attended with great inconvenience to a delicate woman in Mary's condition; but in the emperor's edict she adored the hand of God, and respectfully submitted to his divine pleasure.

668. *Why were Mary and Joseph forced to lodge in a stable at Bethlehem?*

Because, being come to that city, they found, from the great concourse of visitors, that all the inns and private lodgings were full.

669. In vain did Joseph anxiously seek through Bethlehem for a shelter in some degree adequate to the dignity of his espoused wife and the necessities of her station. They were forced to be content with a shed, beneath which they screened themselves against the inclemency of the night. Thus was the place and these were the circumstances in which our divine Redeemer chose to appear. When the night had flushed half its course, and the whole creation lay hushed in silence, when the hour was come for the Eternal Word to be born in time, the virgin brought forth her first-born son, wrapped him up in swaddling clothes, and laid him in the manger.

670. *Why was the first public notification of the birth of Christ given to simple and humble shepherds, and not to their superiors in rank and education among the Jews?*

Because the very character of the new dispensation—the

A.C. 1.—The Angels and the Shepherds.

gospel which was to be preached to the poor—demanded this preference.

671. *Why did the mother of Jesus go with St. Joseph from Nazareth to Bethlehem?*

Because it was the custom among the Jews to be numbered according to their tribes and families. Being of the house and family of David, they were obliged to present themselves at Bethlehem, "the city of David," where the appointed registrar was sitting.

672. This journey was a painful one on several accounts for Joseph and Mary: the delicate condition of the latter—the poverty of their equipage, which had to be exposed to the gaze of the more wealthy members of the kingly family—the inclemency of the season, it being the depth of winter—all conspired to exercise their faith and patience. But thus the ways of Providence were brought about, and the prophecies fulfilled.

673. *Why was the name Ephrathah affixed to that of Bethlehem?*

Because that was the ancient name of the town. It signified "fruitful." When the word Bethlehem came into use the latter term was joined to it.

674. *Why was Jesus Christ laid in a manger?*

Because it had been so prophesied, and it was the purpose of his heavenly father to exhibit the Saviour of mankind in the humblest possible position.

675. On the eastern side of the town of Bethlehem there was a cave cut in the side of a rock, in which was a manger, used by the people of those environs, so that the shepherds easily understood the angel who told them they should find him laid in a manger. It is the common tradition that an ox and an ass were in the joint occupancy of the stable at the time of the shepherds' visit.

In the neighbourhood of Bethlehem shepherds were standing continually upon the watch to guard their flocks from wild animals, and from robbers. These shepherds were not owners, but merely hired servants, who earned a scanty subsistence by their labour.

676. *Why did the angelic messenger address the shepherds with the words "Fear not"?*

Because the unusual spectacle, as it is described by the evangelist Luke (ii. 10), accompanied as it was with a great light, must necessarily have appalled them.

A C. 1—Adoration of the "Magi"

677. The great night surrounding the angel, symbolized the glory of the New Testament doctrine, and was a literal fulfilment of the prophecy of Isaiah ix. 2 "The people that walked in darkness have seen a great light."

678. *Why is Anna the prophetess so called, seeing that the voice of the prophets had ceased for several hundred years?*

She was so called out of reverence for her character and virtues, having lived in the temple probably for half a century, serving God with fastings and prayers night and day.

679. *Why was Christ's second manifestation to the Gentiles—or "the Magi"—and not to the Jews?*

Because the latter had, by their leaders, universally apostatized from a spiritual worship, and thus rebuke was sent for their punishment.

680. At the period of Christ's advent, Judea was in the lowest anagnathic state of oppression and degradation, for four hundred years the voices of their prophets had been silent, they were of the Maccabees only breaking the silence in words of hope and consolation. But even the language of these men, inferior as it was to their acts and feelings, was not the language of the people. The priests, who still retained some power, were but a poor, worthless race; uninspired, ungenerous, envious, and oppressive. Not a word could be said in praise of any of those who discharged public functions. A few, indeed, prayed in secret, and hoped for some great blessing to spring also light from a morning when darkness reigned, but the representatives of the Hebrew polity were sunk in utter and hopeless desolation.

681. *Why did the angels sing "peace on earth, good will to men"?*

Because it was a leading characteristic of the gospel to bring peace, whereas the preceding covenant had been of a very different tendency.

682. *Why did our Saviour submit himself to the rite of circumcision?*

1. Because, as a descendant of Abraham, he was bound by the law until its supersession. 2. Because he would give his followers an example of obedience to ordinances.

683. *Why did our Saviour receive the name of Jesus?*

Because he was to be the saviour of the world, the name signifying a saviour.

A.C. 1.—The Star in the East.

684. *Why is our Saviour called Jesus Christ?*

Because he is thus pointed out as the anointed one, the great deliverer, king, priest, and prophet, who was to come and to fulfil all righteousness.

685. When we say that Jesus is the Christ, we, in effect, say, "This is He of whom Moses, in the law, and the prophets wrote, the seed of Adam in whom all the nations of the earth were to be blessed, the great prophet to be raised up like unto Moses, whom all were to hear and obey; the priest, after the order of Melchizedek; the seed out of the stem of Jesse, which should stand for an ensign of the people, to which the Gentiles should seek; the Virgin's son, whose name should be called Immanuel; the branch of Jehovah, the angel of the covenant, the Lord of the temple, &c., &c., whose appropriate appellations should be 'Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace,' (Isaiah ix. 6.) All this is implied in saying that Jesus is the Christ. In the proper language of the New Testament, Jesus Christ means "God manifest in the flesh." (1 Timothy iii. 16.)

686. *Why did the Magi, or wise men from the east, come to adore the infant Saviour?*

Because, while devoutly looking forward to the advent of the Messiah, they were miraculously advertised of his birth by the appearance of a star.

687. How this star was a means of conveying to them the necessary information we know not. The wise men declare to the Jewish leaders, "we have seen His star in the east, and have come to adore Him," but they do not explain further. They knew it to be His star, either by prophecy or by Divine revelation. That they were kings is they reveal at once. Prophecy had said that a king should come from afar to visit the infant Saviour. Eager to find this new born king they follow the star. At Jerusalem the star disappears, and they make inquiries of the priests. These inform them that the Messiah should be born at Bethlehem. "And thou, Bethlehem, thy birth," &c. Accordingly they direct their steps thither, and immediately thereafter appear, leading them forward, until at length come over the spot where the object of their wishes and journeyings was required.

688. *Why, although our Saviour was born in a stable and laid in a manger, are the Magi, or wise men, represented (Matt. ii. 11) as "entering the house to adore" him?*

Because, after the birth had taken place the holy family were enabled to obtain a more suitable dwelling, in consequence of the multitude of visitors to Bethlehem (on account of the enrollment) having, for the most part, returned to their homes.

A.C. 1.—Herod's Cruelty.

689. *Why did the Magi offer to Jesus Christ "gold, frankincense, and myrrh"?*

Because, in the figurative style of the eastern nations, they thereby typified (by Divine illumination) his three-fold character as king (by the gold), God (by the incense), and man (by the myrrh). The latter being the chief material used in embalming.

690. *Why was Herod troubled when he knew that the Magi were seeking for a new-born king?*

Because, while their Jewish people and the Sanhedrim looked for the coming of an earthly deliverer, he, as the king *de facto* of Judea, dreaded the rising of a power inimical to his own, and probably subversive of it.

691. The conflict of the Jewish doctors on this important occasion was most unaccountable. They told Herod, when he inquired of them, that Bethlehem was the place where he might find the infant. They cited in the very passage out of the prophet, but they only misrepresented the latter part of the prophecy, which would have informed him that no temporal or man could be the object of Him, who was from the beginning and "whose coming forth was from eternity." Herod having thus received from the doctors the information he wanted, sent for the Magi. He told them to test the information received, and to bring him word back. But being warned of Galilee from them, they, after their visit to the heavenly child, departed to their own land by another road.

692. *Why did Herod give orders for the slaughter of the innocents of Bethlehem?*

Because he considered himself mocked by the wise men, and sought, by a general massacre, to destroy the infant Saviour.

693. The Scripture (Matt. ii. 16) says, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent for and slew all the children that were in Bethlehem, and round about thereto, from two years old and under, according to the time which he had diligently inquired of the wise men."

694. *Why did the mother of Jesus, who remained a pure virgin, present herself at the temple for the purposes of "purification"?* (Luko ii.)

Because, as her Divine Son had submitted to the Mosaic law of circumcision, she would be equally subject to the law of purification.

A.C. 1.—Meaning of "Nunc Dimitis."

697. She knew, indeed, that the law could not affect her, but she also knew that the priest was not then acquainted with her singular privileges. Upon the same occasion Mary brought her son to the temple, and to redeem him from its service by means of a ransom, which in her circumstances was the offering of two doves. This was in memory of what happened to the first-born in Egypt, when the Israelites were delivered from thence. The Levitical law ordained that every first-born son should be consecrated to the Lord, or redeemed by a stated price, viz. for the rich a lamb, for the poor a pair of turtle-doves.

698. *Why is it usual to bow or bend the head at the mention of the name of Jesus?*

Because of the universally received interpretation of a passage in Philippians ii. 10, "At the name of Jesus every knee shall bow, of things in heaven, of things in earth, and of things under the earth."

699. A mark of the universal reverence with which the name of Jesus is received among Christians, and which pervades the whole civil world, is observed in the fact that since the birth of our Saviour, it has been a taboo from common use. Prescribed that every mortal was forbidden use among Jews and all oriental nations. At the time of our Lord's nativity, the name of Jesus was, perhaps, the commonest appellation in Palestine. Hence it is so named, "Jesus of Nazareth," "Jesus who is called Christ," for distinction sake.

700. *What was the occasion of the Song of Simeon, or what is done, as the anthem, "Nunc Dimitis"?*

It was as follows.—There lived at that time in Jerusalem a pious man, named Simeon, who waited for "the Consolation of Israel," that is, the Messiah; and it had been revealed to him that, ere he left the world, his eyes should be gladdened with a sight of Him.

701. By a secret inspiration he came into the temple at the very moment that Jesus was brought thither by his parents. Filled with faith and joy, he approached the holy family, and took the infant up in his arms, at the same time giving utterance to the beautiful couplet, "Lord, now I dismiss thee, for mine eyes have seen thy salvation."

702. *Why is the aged Simeon described as waiting for "the Consolation of Israel"?*

Because the Jews were accustomed to style the expected Messiah the Consolation.

703. "Nay I never see the Consolation" was, and is, a common mode of swearing among them.

A.C. 1.—The Flight into Egypt.

702. *Why did the holy family fly into Egypt?*

Because of the anger of Herod, and in order to escape its consequences.

703. An angel in the night informed Joseph of the murderous design that this wretched king had upon the life of Jesus, accordingly, without hesitation, he arises, and lies the bundle's least which affords to the holy family their only means of transit, and departs. Nor was their journey a mere change of residence from one friendly country to another, they were ordered to go to Egypt, an idolatrous land, and one that was the least friendly to the Hebrew people. There, amid strangers, and surrounded by and the concomitants of poverty, did the Saviour of the world condescend to pass the first years of his earthly life.

704. *Why is the name of Herod applied in the New Testament to different persons, without the distinguishing marks, First, Second, Third (I, II., III.)?*

Because it was the common name of the Herodian family, each male member of which was so called by it, in the same way as Pharaoh was the common name for a dynasty of kings in Egypt.

705. The Herods who ruled during the events narrated in the Gospels were the four following—Herod, called "the great," and his three sons, Archelaus, Philip, and Antipas. Herod the Great who was also called Herod the Idumean, was sole ruler of Judea under the Romans. To his sons he left the kingdom, then divided—Archelaus ruled Judea, Idumea, and Samaria, Philip, Galilee, Trachonitis, etc. Antipas, Galilee and Perea.

706. *Why did Herod, for so comparatively small an object as the removal of one infant, commit such a wholesale slaughter as the murder of the innocents of Bethlehem?*

It was his usual mode of proceeding under such circumstances. History informs us that, to attain his end, he never hesitated to imbrue his hands in blood, even in that of his nearest relatives.

707. The following history tells us well that the slaying of the infants was in perfect accordance with the character of Herod, the account is taken from Josephus, as arranged by Dr. Lardner—Aristobolus, brother of his wife Mariamne, was murdered by his direction at eighteen years of age, because the people of Jerusalem had shown some affection for his person. In the seventh year of his reign he put his brother Hyrcanus, grandfather of Mariamne, to death, thirty years of age, and who had formerly saved Herod's life, a man who had, in every revolution of fortune, shown a most peaceful disposition. His wife Mariamne, described by Josephus as tall and beautiful, and a palace execution, and her mother Alexandra

A.C. 3.—Miserable Death of Herod.

soon followed her. Alexander and Aristobulus, his two sons by Mariamne, were strangled in prison by his orders, upon groundless suspicions, when they were at man's estate. They were married, and had children. In his last sickness, a little before he died, he sent orders throughout Judæa requiring the presence of all the chief men of the nation at Jericho. His orders were obeyed, for they were enforced with no less a penalty than that of death. Arrived at Jericho, he had them all shut up in the circus, and, calling for his sister Salome and her husband Alexis, he said to them, "My life is now short, I know the Jewish people, and that nothing will please them better than my death. Yet have them now in your custody, as soon as the breath is out of my body, and before my decease can be known, do you let in the soldiers upon them, and kill them. All Judæa, then, and every family, will, though unwilling, mourn at my death." Nay, Joseph is says that, with tears in his eyes, he conjured them, by their love to him, not to fail in doing him this honor. What wonder, then, after this account, at his murdering whole families of Bethlehem? Surely there could be no cruelty, barbarity, and horrid deed which such a man was not capable of perpetrating.

708. *What was the cause of Herod's death?*

He suffered from a most dreadful disease, a kind of continued inflammation of the bowels, which terminated in a slow mortification.

709. According to Josephus, a devouring fire seemed to rage within him, and his pains were intolerable, whilst his inner party underwent a constant dying and corruption. His person became odious to all who approached him, and he was consumed by a fierce hunger which nothing could appease. This kind of malady was regarded by the Jewish people as a punishment specially reserved by God for the punishment of unrighteous and tyrannical kings, and as such was inflicted upon Herod.

710. *Why did the Holy Family return to Nazareth instead of Bethlehem?*

Because, although informed by an angelical messenger of the death of Herod, they knew that his son Archelaus reigned in his stead, and they feared that some danger still existed should they reside in Judea.

711. That the mother and foster-father of Jesus were following thus the Divine direction is evident from the allusion made to this journey in Nazareth by the evangelist (Matt. ii. 23), who makes it a fulfilment of the prophecy, "He shall be called a Nazarene."

712. *Why was Jesus Christ, who did not, like the Baptist, follow the observances of that order, called a Nazarene?*

Because by that term was frequently meant nothing more than a person of no estate—one of no account—a mean individual.

A.C. 12.—Jesus lost by his parents.

713. Why was Archelaus deposed?

Because his tyrannous character and conduct rendered him hateful to the Jews; they made some very strong and united complaints to the Emperor Augustus, who, finding their remonstrances to be just, banished him (A.C. 7.) to Vienne in Gaul.

711. Why did the Jews acquiesce in the change which, while it constituted Judæa a Roman province, took away the last shadow of independence from the nation?

1. Because, although hating the Roman yoke equally with that of any other alien power, they preferred it to that of Archelaus or any member of the Herodian family. 2. They unwittingly thereby carried out the views of Providence in the fulfilment of prophecy.

715 See Gen. xl. 10 - "The stars shall not depart from Jabbab, nor a law-giver from between his feet, nor shall the sun be taken from the sun, nor shall the moon be taken from the moon." The Mishnah, or Talmud, and now come, and the prophecy had to be, to be a rest "a and little," verified.

716. How did it happen, that Jesus was lost by his parents when, at twelve years of age, he went up with them to the passover at Jerusalem?

It might have happened thus. In these journeys the men formed a separate company to the women, and the children who had attained the legal age, and accompanied their elders, went indifferently with either company. Thus, Jesus would be occasionally found with Joseph, and occasionally with Mary. And he might easily have been left behind without exciting apprehension, each company presuming that he was with the other.

717 does was for and ~~the~~ of it is simply, because, at being a Lawyer, he could not enter a ~~the~~ of it and the dispute or with the doctors was ~~not~~ as became child ~~the~~ reason to suppose that he had, or asked questions in any but the most respectful manner.

Another reason why Jesus should have been missed by his loving mother and first-father was, that at ~~that~~ a time the city of Jerusalem was immensely crowded. It was then the city not only of the Jews, but of the whole people of Jewry. Every street and square, every house, and even the courts of the houses were filled with visitors. The utmost hospitality prevailed, no family or party eating, sitting, sleeping, with an inner, and a kind of consecration of goods for the proving. As those who came from a distance had no need to bring with them any provisions

A C. 12-50.—The Retirement of Nazareth.

for the journey, so in departing there was nothing to collect and pack up. Hence Jesus was not so anxiously looked for by his parents, and certainly, he would have been

718. Why was Jesus Christ accompanied to Jerusalem by his mother, seeing that by the law women were not required to make the journey?

Because, although the letter of the law did not require it, the custom was for a child, when making his first visit to Jerusalem, in accordance with the precept, to be accompanied by his mother.

719. This visit formed an era in the life of a Jewish youth. The son then assumed one of the responsibilities of manhood. It was a period when, in accordance with the law, the father and mother were to be left, and the child was to be established in the land. It was, therefore, one of those occasions in which a mother would naturally take a part.

720. Why is so little related of the life of Jesus during the thirty years that he sojourned with his parents at Nazareth?

Because the object of the evangelists was to give an account of his public life only, not of that portion which he passed privately.

721. It is a fact generally well known, that Jesus was brought up in the trade of a carpenter, and that he was a good workman. The trade of a carpenter was one of the most honorable in the trade, and, consequently, Jesus was not considered derogatory even to one who was of the blood and family of David. If industry is honorable in itself, how is it even more honorable when elevated by the example of our Saviour.

722. Why did Jesus Christ, foreseeing the reproach that would attach to the name of Nazarene, choose to reside in that town for nearly thirty years of his earthly life?

Because it was his purpose to lay the foundations of his Church in humility, and out of the weak things of this world to confound the strong.

723. The law precept of the New Testament morality, as regard the life, was to exalt the consideration of poverty and a low station. In order to this, Jesus chose to be born of poor parents, a poor man's son, to dwell for many years in a miserable town, to elect his first followers from the low and low ranks of society, to set up the simplicity of childhood as the highest model for imitation, and, to consummate all his teaching, by dying the most ignominious death which he could suffer.

A.C. 12-30.—St. John the Baptist.

724. *Why was St. John the Baptist from his childhood in the desert?** (Luke i. 80.)

The reason why he secluded himself thus early has been believed to be, that he feared the cruelty of Herod.

725. The thought was not until his parents' death, but long on the confines of Bethlehem, yet on account of the remarkable events that took place at his birth by which he was believed the forerunner of the Messiah, he had reason to dread the cruelty of the Jews and especially king Herod. It is said that when he was seven his mother, Elizabeth, was conveyed into the desert, and there concealed in the caves and fissures of the rocks, where people usually concealed themselves on the approach of their enemies. His mother, St. Elizabeth, died very soon after his birth, and the infant Baptist was reared by a sister of Zacharias' family.

726. *Why was John the Baptist reared as a Nazirite?*

Because that was the strictest order among the Jews, enabling the recipient of its obligations to live a more retired life, and one consequently less liable to distraction; and so was a means of preparing him as a minister destined to preach repentance to the Jews.

727. The parents of the Nazirites were not only of the priestly order, but righteous and devout. John Zacharias was fully aware of the obligation of his son's withdrawal from the "divine song" to which he gives utterance, and in which others share, and that he had still to call to the prophet of the Highest; for he shall glorify him that of the Lord to prepare his way.* As a consequence of this withdrawal from the world which he was nurtured in, he could wax strong in the desert, and "grow unto Israel" all the days of his living unto Israel" (Luke i. 80).

728. *Why is John the Baptist represented as eating "locusts and wild honey"?*

In order to show that his ordinary manner of living was consistent with his appearance and attire—that he lived like the poorest of the people, the inhabitants of the deserts and the other less frequented parts of Judea.

729. The natives of some of the oriental mountainous areas are said to subsist upon locusts four or five times a year. In Palestine they are used by the poorest peasantry for food. The Arabs feed the camels on this food, and prepare them for

* "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."—i. e., till he was thirty years of age.

A.C. 30.—The Baptist's first ministration.

use in the following manner.—They grind them to flour in their hand-mills, or powder them in stone mortars. This flour they mix with water to the consistency of dough, and make thin cakes of it, which they bake like other bread on a heated girdle; and tan serves instead of bread to support life, for want of a nothing better. At other times they boil them in water, and afterwards stew them with butter, and make a sort of fricasee, which has no bad taste.

730. Why was John the Baptist dressed in a raiment of camel's-hair, etc.?

Because he had to exhibit in his person and manner the characteristics of the ancient Hebrew prophets, many of whom were thus arrayed.

731 In the thirtieth year of the Emperor Tiberius John made his public appearance. The word of prophecy had been silent for centuries, but once more the echoes of Judaism resounded with the voice of one that dwelt in the wilderness." Besides his austere appearance, his manner of life was suggestive of his office, he ate only what the desert spontaneously afforded—figs and wild honey from the rock.

732. Why did both our Lord and St. John the Baptist defer the commencement of their public ministry till they were thirty years of age?

Because they thereby followed the regulation of the Jewish law. Although neither Christ nor his illustrious forerunner were properly subject to that law, they upon all occasions scrupulously observed its precepts.

733. Why was John the Baptist said to prepare the way of the Lord?

Because his mission was to familiarize the minds of the Jewish people, by his preaching and practice, with those evangelical maxims which were fully developed by our Saviour.

734. Why did the Baptist speak of one "mightier than himself" coming after him, instead of plainly saying that his successor was the Messiah?

The Jews were not prepared to receive his coming, he therefore wisely led them by degrees to the knowledge of what Divine Providence had designed them.

735 He yet secretly assures them that he is the Son of God. "I have baptized you with water, but he shall baptize you with the Holy Ghost" (Mark i. 8).

A.C. 39.—Jesus at Nazareth.

736. *Why did the Baptist declare himself unworthy to unloose the latchet of Christ's shoes?*

Because he thereby expressed, by a very forcible image, the infinitely superior dignity of our Saviour.

737. Annexed are some representations of the shoes worn at the time of our Lord. Shoes among the Hebrews, as well as the Greeks and Romans, commonly consisted of wooden or leathern soles, called in Greek and Latin sandals. They were bound to the sole of the foot by two ties, of which one went between the great and the next toe, and the other first round the heel, and then over the top of the foot, where it was united with the other "latchet." These sandals, used merely in walking, were put off on entering the tent or house, being left at the door or on the edge of the apartment. The unbinding of the ties, or removal of the sandal, was from all time the business of slaves; and a newly-purchased slave, as a token of his condition, entered on his office by taking off his master's shoe, and bearing it to his door. In consequence, the officer was held to be so low that a Rabbinical saying runs thus:

"All that a slave does for his master is a scholar to do for his teacher, save untying his sandals."



ROMAN FOOT-GEAR



ROMAN BOOT.

738. *Why was John the Baptist declared to be less than the least in the kingdom of heaven? (Matt. xi. 11.)*

Because, as the last of the prophets, he was included in the Old Testament dispensation, which was immeasurably inferior to that of the New, signified by the kingdom of heaven.

739. *Why did our Lord, after the commencement of his ministry, reside so short a time at Nazareth?*

Because his countrymen were offended at his plain-speaking, as also with the poverty of his origin.

A.C. 30.—The Temptation in the Desert.

740 Accordingly, Jesus performed few miracles there, but resided during the latter years of his earthly life at Capernaum, a city which stood upon the shore of the sea of Galilee, in the borders of Zebulun and Naphtali.

741. *Why was the term Nazarene one of reproach?*

Because, as is generally supposed, of the meanness of the town of Nazareth and the poverty of its inhabitants, who were, for the most part, persons in the lowest rank of life and followed the humblest callings.

742 Calvert remarks that to say of a person he is a Nazarene was equivalent to saying, "He is vile, despicable, and low."

743. *Why was our Saviour tempted by the Devil?*

Because he wished to give his followers and disciples an example how they should meet and resist temptation.

744. Why, it may be asked, was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer permit his retirement to be thus disturbed by the malicious suggestions of the fiend? The answers are—1. He gave an instance of his own condescension and humiliation. 2. He thereby proved his power over the tempter. 3. He set an example of firmness and virtue to his followers. And 4. He here affords consolation to his suffering people, by showing not only that He himself was tempted, but is able to succour those who are tempted. Some of the Fathers say, that Satan, with all his power, was ignorant of the real purpose and character of Jesus Christ, that his knowledge of a secret revealed from Him by the Divine judgment, and that his assaults in the wilderness were made in order to find out this secret. Mr. Maundrell, at his travels in the Holy Land saw the place where was the scene of our Lord's temptation, and thus describes it—"From this place (the Fountain of the Apostles) you proceed in an intricate way among hills and valleys interchangeably, and of a very barren aspect at present, but displaying signs of the labour of the husbandman in former times. After some hours' travel in this sort of road, you arrive at the mountains desert . . . A most miserable, dry, barren place it is, consisting of high rocky mountains, so torn and scorched, as if the earth had suffered some great convulsion, in which its very bowels had been turned outward."

745. *Why did Jesus fast forty days and forty nights?*

Because, as the Author and Introducer of the new law, He would correspond to the examples of Moses and Elijah, both of whom had acted in a similar manner on their entrance upon their ministrations.

746 The fast of Lent, formerly observed with great strictness by Christians, is derived from the forty days fast of our Saviour in the desert.

A.C. 30.—The First Miracle.

717. *Why did our Saviour change water into wine at the marriage feast of Cana, in Galilee?*

Because, during the entertainment, the supply of wine failed, which, being perceived by Mary and mentioned to Jesus, he worked the miracle recorded by the evangelists, and which is noticed by them as the first beginning of miracles performed by Jesus in confirmation of his mission.

718. *Why was Jesus Christ called the Lamb of God?*

1. Because a lamb was the symbol of meekness. 2. Because our Lord was, in his own person, the fulfilment of the symbolical paschal Lamb.

719. With reference to the first, Isaiah had prophesied (Isa. 53), "He was oppressed and he was afflicted yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Upon the second portion of the words of the Prophet, "Beyond the Lamb of God, which taketh away the sins of the world," are explications and expositions of no equivocation. Hence the "Agnus Dei's," or representations of the Lamb on the cross, the latter ~~symbolized~~ with a flag as a token of victory (John 122), are universally understood to symbolize the character and office of Jesus Christ.

720. *Why did the Holy Ghost descend upon our Saviour in the form of a dove?*

Because the dove was among the Hebrews an emblem of purity, innocence, and gentleness. The form chosen here was intended to indicate the innocence, meekness, and tenderness of Jesus.

721. The descent of the Holy Ghost in this manner, with his heavenly voice from heaven, "This is my beloved Son," were the signs of his Father's approbation, and of his being set apart for the office of the Messiah. We are not to suppose that the gift of the Holy Ghost was put any longer in the recipient upon the present occasion, but only that this was an act of solemn separation for the work which was to be done by Jesus—an approval of his personal fitness. The dove had always been an object of honour in the Holy Land. It had been chosen for idolatrous worship by the Canaanish people, but Moses, probably in order to teach these nations, had chosen the dove as an offering to Jehovah, and thus the idolaters saw the sacred bird continually caught, killed, and eaten by the Hebrews. In the choice of the dove by Noah, when he wished to ascertain whether the waters of the flood had subsided, we see an evidence of the probable origin of that veneration. King David, in Psalm lv. 7, makes some beautiful references to the dove, and the author of Solomon's Song continually uses the dove as a type of tenderness and affection.

A.C. 30.—Baptism of Jesus Christ.

752. *Why was St. John, the forerunner of Jesus, called the Baptist?*

Because he distinguished his ministry by exhorting all to be baptized.

753. Baptism, as a rite, was well known to the Jew before the appearance of St. John. It was imposed upon proselytes from heathenism, upon their admission to the Jewish Church.

754. *Why did our Saviour, who could not have needed it, suffer himself to receive baptism from St. John?*

Because, intending to establish baptism as an institution of the new law, he chose to give in his own person, an example of obedience to it.

755. *Why did the Baptist hesitate to administer the rite to Jesus?*

Because he knew of his Divine character, although he was ignorant of our Saviour's motive in coming to him.

756. The baptism of Jesus has usually been considered a striking manifestation of the doctrine of the Trinity, or the doctrine that there are Three Persons in the Divine nature. 1. There is the person of *Jesus Christ*, the Son of God, baptized in the Jordan, elsewhere declared to be equal with God (John i. 30). 2. The *Holy Spirit* descending in a bodily form upon our Saviour. The Holy Spirit is also equal with the Father, or is also God (Acts v. 3, 4). 3. *The Father* addressing the Son, and declaring that he is well pleased with Him. It is impossible to explain this transaction consistently in any other way than by supposing that there are three equal persons in the Divine nature or essence, and that each of these sustains important parts in the work of redeeming man.—(Barney, on Matthew iii.)

757. *Why did Herod put St. John the Baptist to death?*

Because of a request of Herodias's daughter, which he had sworn to grant.

758. Herodias was daughter of Aristobolus a Idumæan, and grand-daughter of Herod (surnamed the Great). Her first husband was her uncle Philip, by whom she had Salome, but by falling into a disgrace, and being obliged to live privately, she left him and married his brother, Herod Antipas, the tetrarch of Galilee, who offered her a palace and a crown. As St. John the Baptist reprobated this doubly incestuous marriage, Herod ordered him to be imprisoned. His punishment did not satisfy Herodias, who thirsted for his blood. Accordingly, she so arranged matters that, when the king was celebrating his birthday with the principal persons of his court, the daughter of Herodias danced before them, and pleased him so well, that he swore to give her whatever she would ask. In pursuance of the plot, she asked the head of the Baptist—to be served up on a platter. The king was

A.C. 30.—The Nazarens oppose Jesus Christ.

troubled at this request, not from pity, but from asperity, supposing him to be a great magician, whose spells might injure him, but, on account of his oath, he sent and had the Baptist beheaded in prison. (A.C. 32.)

759. *Why did the people of Nazareth, at the first preaching of Jesus, seek to destroy him by throwing him from the eminence upon which their city was built?*

Because, in expounding the law and the prophets in their synagogue, he displeased them by the application.

760. The manner of the synagogue worship has been shown (par. 110). It should be added here, in explanation of the circumstance related in Luke iv 16, that the rulers were sometimes called upon to perform their functions, and sometimes presided themselves voluntarily. The person, also, who addressed the people were not rabbins expressly appointed for the purpose, but were either invited from a distance present, or offered themselves.

Jesus, after his return from the desert, "came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet *Isaiah*. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.'"

761. *By what means did so remarkable a passage occur in the reading of Jesus Christ on this occasion?*

By this: that although the book to be read was selected by the rulers of the synagogue, the choice of any portion of the book remained with the reader. Hence, obviously, these passages were selected which referred to our Lord's immediate purpose and mission.

762. *Why, when Jesus closed the book and gave it again to the minister, were the eyes of all of them that were in the synagogue fastened upon him?*

Because, by an irrepressible impulse, the supernatural character of Jesus must have manifested itself in his words and manner.

763. It is impossible to imagine anything more striking than the appearance which our Saviour must have presented on this occasion. His beautiful and innocent face and form—the awful nature of the functions he had "from the beginning been elected to perform, and now was upon the eve of performing—in the consciousness of which must have impressed itself upon his features, blending dignity with pathos in his voice. Around him sat the degenerate representatives of his chosen people, who

A.C. 31.—The Woman of Samaria.

recognize indeed the Son of Joseph the carpenter, but fail to discover the traits of him, "the desired of nations." At first, the evangelist says, "they wonder at the gracious words which proceeded out of his mouth." But soon the feeling gives place to hatred, when Jesus proceeds to apply the sacred promises of the prophets to them in their rejection of the Messiah, their reprobation, and the election of the Gentiles. Nothing now will do but to thrust out of the city, and to leave in his own hand the scene of the unwelcome preacher. But Jesus, "passing through the midst of them—that is, looking miraculously invisible to them—"went his way" (Luke iv. 30).

The mount of Precipitation, as it is now called is about a mile and a half distant from Nazareth, according to Dr. Kebleton, but two miles according to the observations made by Mr. Buckingham. The ancient town, in all probability, reached much further up the hill—perhaps a mile. "At this spot, on the right hand of the ravine, is shown," says Mr. Buckingham, "the rock to which the men of Nazareth are supposed to have conducted our Lord for the purpose of throwing him down. The rock is here perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit, and his perishing would be a very certain consequence."

"We went," says Hasek, "to the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high, stony mountain, situated some gunshots from Nazareth, consisting of the limestone common here, and full of fine plants. On the top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous. It is terrible to behold, and fit for its purpose."

761. *Why did our Saviour hold his discourse with the woman of Samaria?*

Because to avoid the ferment which ensued upon the martyrdom of St. John the Baptist by Herod, he retired for a time out of the confines of Judea into Galilee. In his way he passed through Samaria, near the town of Sychar. Spent with heat and the fatigue of his journey, Jesus sat down by a well—known as Jacob's—thus encountering the Samaritan woman, and took that opportunity to introduce the gospel, through her means, to the people of the country.

762. He was thirsty, though his thirst seems to have been more mysterious than natural, well asked her to get him drink. The woman, surprised to hear herself accosted by a Jew, reasons that, and then the beautiful story commenced which furnishes the subject of the fourth chapter of St. John's gospel.

766. *Why did the Jews "have no dealings with the Samaritans"?*

Because of an ancient hatred which existed between them, and which dated back as far as the rebuilding of the second temple under Zerubbabel.

A.C. 31—33.—Nicodemus.

767. It was the refusal of the Jews to allow the Samaritans to assist them in this work that gave rise to, or at least greatly embittered, this hatred. From that moment a complete rupture took place between the two races. It was the same refusal, probably, and not a mutual wrong-doing, that stimulated the Samaritans not only to build a temple, but also to set up a temple of their own at Shechem. Shechem, at its foundation, became the metropolis of the Samaritans, and a place of refuge to Israelites for lawless doings. Josephus accuses the Samaritans of professing themselves Jews, and deserting from Joseph, when this latter tried to force a change upon them of despoiling all the dried and consecrated ground, when the word of the Lord came to them. Hostilities frequently occurred, and at length the temple on Mount Gerizim was destroyed by Joab Hyrcanus, about 120 B.C., after having stood 300 years. Under the Roman procurator, Coponius, a Samaritan, having gone for the night to Gerizim, entered Jerusalem secretly, and polluted the whole temple by scattering on it human bones. The name "Samaritan" may be among a few words and a reproach with the Jews, and all intercourse with that people was avoided. Hence, for a term of the bitterest reproach, they called Jesus "Samaritan," and hence our Lord himself, when he sent out the seventy disciples, forbade them at first to go to the cities of the Samaritans, lest their reception of the gospel should be a stumbling block in the way of the Jews.

768. *Why did Nicodemus come to Jesus by night?*

Because, being a distinguished member of the Sanhedrim, he did not wish to compromise himself with that body by coming openly to speak with Jesus, of whose person and office he was nevertheless anxious to learn something.

769. The discourse of our Lord to Nicodemus had a great effect upon his mind, although he does not appear to have been emboldened to profess his sentiments openly. Upon the following day, at one of the sittings of the venerable body to which he belonged, he had the courage to protest against the bloody sentence which condemned our Lord to the cross, and, after the execution, he assisted Joseph of Arimathea in rendering the last honours to the body of his crucified Redeemer.

770. *Why is our Saviour represented as seated when delivering his sermon on the mount?*

Because sitting was the proper posture of masters and teachers.

771. The form in which the master and his disciples sat is thus described by Matthew:—"The master sits on the bench, on the right hand, and the disciples before him in a circle, the crown, so that all see the master and hear his words. The master is not seated as a king, on a throne, or on the ground; but either on upon the earth, upon mats. I find, from the beginning of the first century, the master used to sit and the disciples to stand, but before the destruction of the second temple, all used to teach their disciples sitting.

772. *What was the nature of the place called the Receipt*

A.C. 31—33.—Precepts of the New Law.

of Customs, at which St. Matthew was seated when called by our Lord?

The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took toll of passengers that went to and fro. Hence we read of the tickets or seals of the publicans, which, when a man had paid toll on one side of the river, were given him by the publican to show to him that sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use.

773. Why did our Saviour forbid the practice of swearing "by thy head," etc.

Because the ready recourse to oaths as a test of truth or a motive to integrity, argues a very low standard of morality. The gospel was to establish sincerity of purpose and a sense of justice, which should result from rectitude of heart and conscience.

774. It was a very common practice among the Egyptians to swear by the head, or the life of the king. Joseph, following the custom of Egypt swore by the life of Pharaoh, and the oath is still used in various regions of the East. The most sacred oath among the Persians is "by the soul of the king." In the time of our Lord it was a common practice among the Jews to swear in this form, and in all the various ways denounced by him.

A more serious fault which arising from the teaching of the Pharisees, and which was denounced in most severe terms by our Lord at a later period (Matt. xxiii. 16), was their equivocations in the matter of oaths. "We swear to you, good people! when we say, we swear by the temple, it is nothing, but when we swear by the gold of the temple, he is a debtor."

"This was a very paradoxical distinction, and no one who heard their oaths could possibly dispute it unless he happened to be initiated into the vile villainy of the business. One would naturally expect, the very same law concerning it which Christ expresses in his reformation of it, viz., that "the temple which consecrates the gold is of greater account, and belongs more immediately to God than the gold." But the foundation of the refined distinction made by the Pharisees was, that the gold was sanctified, but not the materials of the edifice. Again the Pharisees said, "If a man swear by the altar, it is no oath. But if he swear by the offering that is upon the altar, he is bound." Because, they thought, the offering was consecrated, but the stones of the altar not being more than common stones. But to this doctrine Jesus Christ, with equal reason, makes the full weight objection, that "the altar which sanctifies the offering is greater than the offering," and he founds it on this unanswerable argument—"If I say, I do to swear, and use the language of an oath, my words, though, perhaps, otherwise equivocal, must be understood in the sense

A.C. 31-33.—The Money-changers expelled.

with they generally have in oaths. Thus, if I merely meant on *heaven*, that word may have various meanings: it may mean *heaven* in the physical sense of the term—the blue atmosphere, or that unknown matter sometimes called ‘ether’; but neither of these is God. When, however, I swear by *Heaven*, every one understands me as regarding *Heaven* in its relation towards God as his dwelling-place, or as his throne, and thinks that I feel and pronounce the name of God merely from reverential awe, and that in naming the throne of God I include the idea of him who sitteth upon it, so that I have really sworn by God. . . . A most rational exposition, without which we can never in any respect be sure of understanding our neighbour’s words, is given though he names the name of God in his oath, and swear without any mental reservation whatsoever, for the *symbolist*, perhaps, might still be susceptible of another signification.” (Michaelis.)

775. *Why does our Saviour promise a reward to the bestower of a cup of cold water, given to a disciple in his name?*

Because by that figure he intended to convey the regard he had for all acts of charity performed with a proper motive, and for the honour of God.

776. The offering of a cup of cold water is in the East an act of great value and significance. In India at the present day the Hindoos go so far as to get a great way to fetch water, and then boil it, that it may not be hurtful to travellers who are hot. After this they stand near the high road in some great road, where there are no trees or shelter, and offer it to all those of their gods, to be drunk by the passengers. Such necessary works of charity in these hot countries seem to have been practised by the Jews; and our Lord assures them that if they do this in his name they shall not lose their reward.

777. *Why were the money-changers expelled by our Lord from the temple? (Matt. xxi. 12.)*

Because they were usurers, and in their eagerness for gain had presumed to set up their tables within the walls of the temple. That their practices were corrupt is shown by the denunciation of our Saviour, who said, “My house is a house of prayer, but ye have made it a den of thieves.”

778. Persons coming annually to Jerusalem to worship would frequently deposit money with them, to be returned to them when upon their safe return home, thus avoiding the risk of robbery by the way. Others visiting Jerusalem exchanged foreign coins for those current in the city, in order to pay the half shekel tribute (Exod. xxi. 5), allowing the money-changers a percentage for the accommodation. The temple being the central place of all the brethren, the money-changers, at first content to set up their booths in its neighbourhood, by degrees established themselves within the building itself. It was the task of these traffickers

A.C. 31-33.—The Pool of Bethesda.—Parables

which were overtaken by our Lord, on the only occasion when we find any thing like severity in his manner.

779. *Who were the sellers of doves mentioned in the passage?*

They were persons who supplied the worshippers at the temple with doves for offerings—"the burnt-offering and the sin-offering"—prescribed by the Mosaic law. (Lev. v. 7, xii. 6)

780. "These persons should have obtained the doves at a more suitable and cheap place. In any case, probably in most, they were lame. But there was, as there will always be, a number of sick worshippers, who put off all the best money at the most necessary times, like the foolish virgins mentioned in the other parable, who failed to provide themselves with oil for their lamps, trusting to the charity of outsiders or the benevolence of their friends for the necessary supply." (Stackhouse)

781. *What was the pool of Bethesda?*

It is thought to have been a bath, from the fact that the blind, the maimed, and the withered were gathered around it; and from its having five porticoes, erected, no doubt, for the reception of the sick and infirm.

782. The name Bethesda, which is Greek, signifying a house of mercy, was probably applied to it as a symbol of the mercies of God, because it was situated on the northern side of the wall which surrounded the temple, and it formed a part of the temple. The waters of the pool were believed to have efficacy apart from the simple cure resulting from the use of ordinary water. Hence the cures are declared to have been effected miraculously. At certain times an angel descended and "troubled the water" and the power of the cure was bestowed upon those who upon the water was healed of whatever disease he might labor under.

783. *Why did our Saviour so frequently speak in parables?*

Because it was conformable to the customs of the East to do so, and was a very popular mode of conveying truths with the Jews.

784. Herein was also another fulfillment of prophecy. David, Ps. lxxviii. 2, had said, speaking in the person of Jesus Christ, "I will open my mouth in a parable, I will utter dark sayings of old." Jeremiah, xxxi. 34, said, "In the literature of all nations, and it is certain that the psalmists of our Saviour have created a deeper and more lasting impression upon the great mass of mankind than any other part of the New Testament, with the exception of our two poems. The good Samaritan, The Prodigal Son, the Ten Virgins, and Lazarus and Dives are known and appreciated throughout the whole Christian world. "The wisdom of our Lord, therefore, is manifest in adopting this mode of instruction. If a degree of obscurity attaches to it, even this is not without its uses, it is just that kind of

A C. 31-33.—Oriental Customs.

difficully which is demanded by human nature for its trial, exercise, and improvement. It serves to discover whether the truth and who are its friends; who are willing to search for it as for hidden treasure and who are not. It is admirably adapted, also, to excite attention, to stimulate curiosity, to exercise the judgment, and through the medium of the imagination, to engrave truth permanently in the heart" (Watson).

785. *Why was new wine not to be put into old bottles (Matt. ix. 17)?*

Because the Eastern bottle, called *turnthe*, is made of the raw hide of an animal; consequently, when any fermenting liquor is put into it, the skin, being comparatively green, distends itself to the swelling of the liquor; but should the bottle have been previously stretched by the same process, then it would burst if put to a second trial, because it cannot yield to the new pressure of fermentation.

786. *Why did the minstrels and people "make a noise" in the ruler's house at the death of his daughter?*

Because such was the universal practice in the East upon all occasions of mourning, persons being set apart especially for such purposes, and following the art of mourning as a profession.

787. In Egypt the lower class call in women who play on the tabor, and whose business it is, like the hired mourners in other countries, to sing elegiac airs to the sound of their instruments, which they accompany with their sad and plaintive lamentations of their pains. These women attend the corpse to the grave, intermingling with the female relatives and friends of the deceased, who commonly have a long hair in the tresses dishevelled, the cheeks covered with dust, their faces and hands with black or at least rubbed with mud, and howling like magpies. Such were the minstrels and people who our Lord found in the house of the ruler. The new and funeral music retained mourning and the other attributes, and they began immediately after the person expired. "The mourner," says Chalmers, "may only return from a long journey or day, a family bereaved of one that may be heard twenty doors off, and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long and fearful in the case of death, for the mourning is right low, as air, and an image of Hell."



EASTERN BOTTLE

A.C. 31-33.—Nature of the Angels.

788. *What was the nature of that mustard-tree alluded to by our Lord, which was said to be "the greatest among herbs?"* (Matt. xiii. 31.)

The character and size of the scriptural mustard-tree will be understood by the annexed extract:—

789. The parable of the mustard tree was delivered in a public assembly, every individual of which was well acquainted with it. Many of them were the avowed enemies of our Lord, and would have gladly seized the opportunity of exposing him to the scorn of the multitude if he had committed any mistake. The silent acquiescence of the scribes and pharisees affords an irrefragable proof that his description is perfectly correct. They knew that the same account of the plant more than once occurs in the writings of their fathers. In the Babylonish Talmud, a Jewish rabbi writes that a certain man of Secheria had been taught to buy by his father three boughs of mustard, one of which, broken off from the rest, yielded nine kabs of seed, and the wood of it was sufficient to cover the potter's house. Another rabbi in the Jerusalem Talmud says he has seen a mustard in his garden, into which he could climb as into an olive tree. After making every allowance for the myriarchic system which these Talmudical writers indulged, they certainly referred to real appearances in nature, and it is plain that it was *very* part of their design to justify our Saviour's description. But the "birds of the air" (vers. 32) might certainly lodge with ease among the branches of a tree that was sufficiently strong to sustain the weight of a man. The fact asserted by our Lord is stated in the clearest terms by a Spanish traveller, who says that in the province of Chili, in South America, the mustard grows to the size of a tree, and the birds lodge under its shade, and build their nests in its branches." *Picture Illustration of the Holy Scriptures.*

790. *Why are the angels—referred to in Matt. xviii. 10—described as always beholding the face of God in heaven?*

Because such a posture is indicative at once of an anxious wish to know, and a cordial readiness to execute, the will of a Lord or ruler.

791. This is illustrated by some other passages of Scripture thus:—1 Kings i. 29, "And thou, my lord, O king, the eyes of Israel are upon thee that thou shouldst tell them who shall sit on the throne of my lord the king after him." In Psa. cxxv. 2, "Behold, as the eyes of servants look unto the Lord of their masters, and as the eyes of a man unto the hand of his mistress, so our eyes wait upon the Lord our God." Our Saviour would, accordingly, intimate that such was the attitude of the angels in heaven, who are ministering spirits to the heirs of salvation.

792. *Why was our Saviour called the "Son of Man"?*

1. Because he is so called in the prophecy of Daniel vii.

A.C. 33.—The Seventy Disciples.

13, 14, "I saw in the night visions, and behold one like the SON OF MAN came with the clouds of heaven; and there was given to him dominion and glory," etc. 2. Because he had a design to establish his human nature against those who might be disposed to regard him as a mere spirit or angel.

793 It is to be remarked that our Saviour himself uses the words of Daniel, above quoted, in Matt. xxiv. 31, "When the Son of Man shall come in his glory, and all the holy angels with him."

794. *Why were seventy disciples chosen by our Saviour?*

In the number, as in that of the twelve apostles (in reference to the number of the tribes), he may have had regard to the historical associations of the Hebrews, for we find that when Jacob went into Egypt the souls of his family were seventy.

795 The same was the number of the elders appointed by Moses. Seventy persons composed the Sanhedrim, or great national council of the Jews, and, according to the notions of the Hebrews of that day, the earth itself was made up of seventy nations. The mission of the seventy elders was of a preparatory nature, and what is said about it in the gospel occupies but a few lines.

796. *What was the Council of the Sanhedrim?*

It was the highest national tribunal or parliament held in Jerusalem at the time of our Lord.

797 The Sanhedrim was modelled upon the council of seventy elders appointed by Moses (Num. xi. 16), came into existence after the return from Babylon, and its first president was Josephus in the reign of Herod. According to the Mishnah, this court was composed of seventy members besides the president; these were high priests, elders, and lawyers, comprising Pharisees and Sadducees. In addition there were two secretaries. Learning was the sole qualification for admission. The Sanhedrim, in urgent cases, assembled in the house of the high priest, but ordinarily sat in a separate chamber on the south side of the temple. The members sat in a semi-circle, with the president in the middle. This tribunal had been deprived of the power of life and death by the Romans.

798. *Why were the Pharisees called "whited sepulchres"?*

Because they concealed under a cloak of sanctity the real abominations of their hearts, professing a strict regard to the letter of the law while they were filled with malice, covetousness, and vainglory.

Scribes, Sadducees.

799. It was the custom with the Jews to garish the outside of the tomb of their relations and friends, although these were touched the dead were considered as polluted. In Acts xxiii: 3, St. Paul calls Ananias a *whited wall*, and rebukes him with a violent death, an expression that proved prophetic, for Ananias, after having contributed to the ruin of his country by a powerful faction which he led, raised, and which produced various calamities, was slain after the revolt of the Jews (A.D. 66), with his brother, and fell not by the arms of the Romans, but by another faction of the Jews, which was headed by his own son.

800. *Who were the Scribes?*

They were (1) writers, (2) lawyers, and (3) teachers of the law.

801. The names by which in the Greek this class is designated indicate a learned class which may have exercised functions more or less varying from each other, if so varied, if they existed and were now to be considered, and in general the words indicate the same high office whose business lay in the guarding and execution of the law of Moses, considered as the source of religious as well as civil rights and obligations.

802. *Why were the Scribes in general rebuked by our Lord?*

Because by their sophistries, they had neutralized most of the beneficial provisions of the Mosiacal code.

803. The code had received great additions from purely human sources. Its letter-law was thereby perverted. But a real prophet had expressed in his own presence, before the charge of our Lord, "Ye have made the law of God void by your traditions."

804. *Why were the Sadducees generally opposed to the preaching of the gospel?*

Because, as semi-infidels, they had a greater repugnance to its precepts than even the Pharisees and the rest of the Jews, who still retained the spirit of the Mosiacal laws.

805. The Sadducees were a sect which had its rise (c. 250) from Saloe, a follower of Antigonus Soterus, president of the Sanhedrin. The latter had taught a repugnance to all rewards, that men should be saved out of pure love, and not from hope of reward or fear of punishment. But Sadducees, growing upon this (or his) doctrine, maintained that there was no future state at all, either of reward or punishment. Whatever foundation there may be for this account of the origin of the sect, it is certain that in the time of our Saviour the Sadducees denied the resurrection of the dead (Acts xxiii, 8), and the existence of angels and spirits, or souls of departed men. They carried their ideas of human freedom so far as to assert that men were absolutely master of their own

Pharisees. Meaning of Rabbi.

actions, and at full liberty to do as they good or evil. In fact, they viewed the essential difference between good and evil, and though they believed that created and preserved the world, they seem to have desired his pardon for a vice. They were, in fact, a mixture of religion, philosophy, and science. They were a great people, and their wisdom was frequently mentioned in the New Testament, yet they professed to have no higher knowledge than Moses had, and of the temporal rewards of piety. They were a sect of great observance, and hence they were always severe in their judgment of any one who did not follow the public teachers. Josephus says that the Pharisees were to draw over to themselves the people, and that they were to be the wise, when the people were not. They were a great people, and their wisdom was frequently mentioned in the New Testament, yet they professed to have no higher knowledge than Moses had, and of the temporal rewards of piety. They were a sect of great observance, and hence they were always severe in their judgment of any one who did not follow the public teachers. Josephus says that the Pharisees were to draw over to themselves the people, and that they were to be the wise, when the people were not.

806. *Who were the Pharisees?*

They were a powerful sect among the Jews, whose prominent characteristic was a strict literal observance of the Mosaic law, joined with the vast number of additions, which in the process of ages had become tacked on to it.

807. The sect appears to have had its origin during the Babylonian captivity. The solution of the problems at that period, and the consequent sense of all power and authority in matters of the law, would naturally lead to the establishment of a school of interpreters, who, as being merely human, and being all their judgments open to reason, would produce results as various as the manifestations of the human mind. Hence the two great sects of Pharisees and Sadducees were formed. The Pharisees were the more the progress, or the more reformers. The Pharisees would have a very good knowledge of the law of Moses. But in fact, they had a tradition to that tradition, which was a tradition, and they were to be the wise, when the people were not. They were a great people, and their wisdom was frequently mentioned in the New Testament, yet they professed to have no higher knowledge than Moses had, and of the temporal rewards of piety. They were a sect of great observance, and hence they were always severe in their judgment of any one who did not follow the public teachers. Josephus says that the Pharisees were to draw over to themselves the people, and that they were to be the wise, when the people were not.

808. *What is the meaning of the word "Rabbi"?*

It signifies "the great," and was used as a complimentary expression when addressing a superior.

809. It was used to signify "father," "teacher," and very frequently applied when a speaker had any purpose to gain. Its general meaning is equivalent to be found in the Italian "maestro." The teachers and professors of the law were distinguished by the title of Rabbi, both by the people and by their own

Publicans or Tax-Collectors.

disciples. Our Lord was so addressed by his disciples as well as by the people. *Rabbi*, the superlative of *Rabbi*, was the title of highest honour applied by the Jews to the teachers of the law. In his application to Christ (John x. 26) it signified "Lord."

810. *Why were the Publicans such objects of dislike to the Jews?*

1. Because, as tax-gatherers engaged in collecting the tribute imposed by their Roman conquerors, they were naturally so. 2. Because the Publicans themselves were generally dishonest and even rapacious characters.

811. There were two kinds of publicans (*publicani*). The first were persons of rank or wealth, who farmed the taxes from the land of nationality. These frequently being Roman knights or patricians, these, however, with whom the Jews most frequently came in contact were the *partiores*, or sub-collectors. This second class did not confine itself to collecting the regularly imposed taxes, but used such means as were within their reach to grind the faces of the people. Oppression and cruelty were characteristic of the post. The collection of taxes, in general, in any honest office, is a selfish and repulsive when a tribute is levied for a foreign power. The odium is augmented if native lands are the collectors, and if the foreign yoke is a heavy one. Hence in Judea more but persons of the lowest order would engage in the work, and hence those whom it occupied were hated and despised by the people, and that the more the nearer the days of the Messiah were thought to approach. The common tax-gatherers therefore, were accounted as apostates and renegades engaged in a dishonest trade to oppress and pillage God's chosen people. This explained the amazement excited when Jesus was seen eating not only with pagans, but even with publicans.

812. *Why were the Jews particularly offended by the words of our Saviour (John ii. 19), "Destroy this temple, and in three days I will raise it up again"?*

Because they were sensitively alive to any disrespect—real or imaginary—uttered in reference to the temple at Jerusalem, to which, in their usual materialism, they understood our Lord to refer.

813. Of the high veneration of the Jews for this building many authors relate instances. Their reverence for it was such that rather than witness its desecration they would cheerfully submit to death. Josephus gives proof of this in his history of the wars of the Jews. Concluding that Jesus is not an enemy to the sacred edifice, his words instantly descended into their hearts, and kept ringing there for years, until upon our Lord's trial this declaration—judged with others—when it was impossible for them even to forget or forgive, was alleged against him as an act of the most atrocious guilt and impiety.

Jewish Proselytes.

814. *Why did our Lord say, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God"? (Matt. xix. 24.)*

Because he wished to express by an image, which was very familiar to the Jews, a case of extreme difficulty, if not of impossibility.

815. To pass a camel through a needle's eye was a proverbial expression among the nations of high antiquity, denoting a difficulty which neither the art nor the power of man can surmount. Our Lord, to make his discourse plain, condescended to the very language of the people.

816. *Why were the Jews rebuked by our Saviour for their zeal in making proselytes? (Matt. xxiii. 15.)*

Because they were actuated by improper motives, as appears by the context, where a common result of their zeal is said to have been that the proselyte became two-fold more the child of hell than themselves.

817. The desire of making proselytes was one of the commonest instincts of humanity. What is rebuked here is the want of a good intention; the endeavour to change a man's faith or opinion not for his benefit or for the glory of God, but in order to flatter one's own choice of party or following. The unreflecting zeal of the High-priests for proselytizing excited the notice and reproof of the Jewish Rabbins. Herodotus, among others, in his *History* (ii. 3, 133), says, "Like Jews we will compel thee to come over to our sect."

818. *Why did our Saviour blame them for building the tombs of the prophets? (Matt. xxiii. 29.)*

This is not blamed as if it were in itself an evil to build or adorn the sepulchres of the prophets; but the hypocrisy of the Pharisees is here taxed, who, whilst they pretended to honour the memory of the prophets, were persecuting to death the Lord of the prophets.

819. As indeed they had done by the prophets beforehand, scarcely one of whom had escaped a violent death at their hands. "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One." (Acts vii. 52.)

Warnings against False Teachers.

preach "to all nations," give them miraculous powers' (Matt. x. 1.)

Because the generality of men would never have given credit to their preaching, unlearned and illiterate as most of them were, had they not been able to work miracles in proof of the doctrines preached.

825. "It was necessary that the greatness of their works should confirm the greatness of their promise." (St. Jerome.)

826. Why did our Saviour defend his disciples from those who complained of them that they did not fast like the disciples of the Baptist? (Matt. ix. 14, 15.)

Christ, by the similitude of the cloth and bottles ("No man putteth new wine into old bottles," etc.), justified the manner of life which he taught his disciples as at first best adapted to their faith. Had he in the beginning required them to practise any rigorous observances, they might have been discouraged and have left him. He, accordingly, takes occasion to say that the joy of being in the presence of "the bridegroom" would not admit of any austerity; but the time for fasting would come when he should be taken away from them.

827. The bottles referred to were made of skins, or were leather bottles in which wine used to be carried and kept. (Par. 745.)

828. Why did our Saviour warn his disciples against false teachers who should come to them in his name?

Because he foresaw that hosts of pretenders to sanctity and true teaching would arise immediately after his death, and consequent upon the great success that would accompany the preaching of the gospel.

829. In less than two centuries after our Lord's death, many false Christs not only appeared, but of whom pretended to be the one that was to come, the desired of nations. One of these false Messiahs was a Jew, named Barabbas. He appeared about the year A.D. 130, during the reign of the emperor Adrian. The Jews, up to that time, had remained sunk, in a hopeless apathy. But now they seemed to have thrown it off, and made an abrupt turn towards the recovery of their city. A plan was well formed of these thoughts, and appointed builders to reconstruct the walls of Jerusalem, intending to make it a fortress or citadel, by means of which he could suppress any attempt at a

The Apostles Instructed.

revolution on the part of the Jews. The works had made some progress when the Jews, unable any longer to endure the idea that their holy city should be occupied by foreigners, broke out into open rebellion. They were led by the above-mentioned Barchochebas, under whom, at first, they obtained some partial successes, but he was crushed by the Roman power, and a war scarcely inferior in horror to that of Vespasian and Titus was, like it, brought to a close by the capture of Jerusalem, of which the Jews had obtained possession.

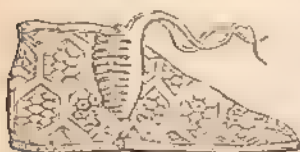
830. *Why did our Saviour bid his apostles when they were persecuted in one city to flee into another? (Matt. x. 23.)*

Because he would have them avoid strife and unseemly contentions with those who were unwilling to listen to their doctrines.

831. That this was his meaning the best proof may be found in the fact that he himself frequently set them the example of flight. He rendered himself invisible when the Pharisees would have taken him from the temple. He fled from the temple and hid himself from the Sadducees. In the early ages of the Church there were many who deemed persecution worthy of a Christian. Tertullian tells us as unlawful to fly from persecution. But the best proof that he was wrong is, that Tertullian himself fell away from the truth and reaped into Montanism.

832. *Why were the apostles to set forth without two coats, without shoes, and without a staff? (Matt. x. 10.)*

That they might present the appearance of poverty and a complete disavowance from the world and its advantages.



ROMAN BOOT.

833. Sandals were permitted, and the ordinary staff used even by beggars to assist the body in walking, but not such a staff as was then used as a weapon of defence. The shoes then worn, as distinguished from sandals, were costly, and often very elegant in their form and material. They were, however, confined to effeminate persons and to women.

834. *What is meant by the "gates of hell," which should not prevail against the Church? (Matt. xvi. 18.)*

Gates are a common symbol in the Scriptures for power, government, security. To say, then, that the gates of hell should not prevail against the Church was, in other words, to say "it shall never die, it shall never be extinct."

835. All the errors, contrivances, superstitions—all the persecutions, edicts, tortures with which the Church has been visited, have not proved her mortal, and never

The Paralytic Pardoned.

shall (Colnet) "The keys of the kingdom of heaven" delivered to the Apostle Peter had a meaning, which is explained by the following passages:—1. As exercising authority—"I will lay the key of the house of David upon his shoulder" (Isa. xxi. 22). 2. As having power to interpret the Divine oracles. "Ye have taken away the key of knowledge" (Luke xi. 52). Explaining the scriptures is called opening them—"While He talked with us by the way and opened to us the Scriptures" (Luke xxiv. 32). It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key, and of one Rabbi Samuel we read, that after his death they put his key and his tablets into his coffin, because he did not deserve to have a son to whom he might leave the magna of his office. If the Jews really had such a custom in our Saviour's time, they would readily understand the significance of the delivery of the keys to St. Peter.

836. *Why did our Saviour, after the delivery of his charge to Peter, say to the apostles that they should tell no man that he was the Christ?*

1. To avoid the envy of the scribes, and not to appear to raise his own glory. 2. He wished the people to be induced to own him for their Messiah, not from the testimony of his retainers, but from his miracles and doctrines. 3. Because, as his time was not yet come, the apostles were not yet fit to deliver, nor the people to receive, this grand tenet.

837. *Why did our Saviour pronounce a pardon of the sins of the paralytic whom he had healed, saying that the sick man did not ask him to do so? (Matt. ix. 2.)*

Because he wished to declare the cause of the disease, and to remove it before he removed the disease itself.

838. "The sick man begs for corporal health," says Jansen, "but Christ first restores him to the health of his soul, for two reasons:—first, that he might instruct the beholders that the principal object of his coming into the world was to cure the evils of the soul, and to let them know that the spiritual cure ought most to be assented and petitioned for." A second reason why Christ forgave the sick man his sins was, that he might take occasion, from the murmurs of the Pharisees, to speak more plainly of his power and divinity, which he proved, not only by restoring the man instantaneously to health, but by another miracle, equally great and conclusive, which consisted in seeing the thoughts they had never expressed, for the evangelist observes that they murmured in their hearts.

839. *Why was the paralytic, after being cured by our Saviour, commanded "to take up his bed and walk?" (Matt. ix. 6.)*

Because by that act he would demonstrate the reality of his

False Miracles and Prophecies.

cure, and that it was no phantom, but a real patient, who had been the object of the compassion of Jesus Christ.

840. *Why does St. Matthew speak of himself in his gospel as "Matthew," and designate his previous occupation of a publican, while the other evangelists call him Levi?*

St. Matthew, according to St. Jerome, did this from a motive of humility. His co-apostles, out of respect to him, preferred to omit any allusion to his former position, as one that was held in great detestation among the Jews.

841. *Why is the possession of the gifts of prophecy and the power of working miracles no proof of the sanctity of the possessors? (Matt. vii. 22, 23.)*

Because these gifts have been enjoyed by bad men and unbelievers, as, for instance, Balaam, Caiaphas, the disobedient prophet, and others.

842. The text says, verse 22, "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" And verse 23, "And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." This is illustrated by other instances than the above cited. The wish of Satan to pervert prophecy; that of the Pharisees to use the gift for the time being by virtue of his office, the Jews to have contained true prophecies, the order of the Law to punish those who speak truth. As to miracles, Simon Magus could raise his body from the earth like a bird, to the astonishment of his followers, at the very moment when he was opposing the apostles.

843. *Why are the people or congregation in Scripture called sheep? (John x. etc.)*

Because the sheep is that creature which stands most (ordinarily) in want of a leader or guardian.

844. In Ezekiel xxxv. 31, they are the captives of men. As sheep need a shepherd, so men in a civil state require a ruler, governor, or legislator. It is the same in the associated state as believers in Christ: the church or society calling themselves *sheep*. Jesus Christ calls himself the Good Shepherd. A tragedy reveals that as sheep are destined for slaughter, so the first followers of Jesus were destined to suffer martyrdom. St. Paul, quoting the Psalms, says (Rom. viii. 36), "For ye shall be killed all the day long; we are accounted as sheep for the slaughter." Every reader of primitive history knows that the majority of the early Christians were called to undergo with patience the most severe outrages from their unbelieving fellow-men, and to die for the truth's sake.

Symbolical Expressions.

845. *Why does our Lord say (John x. 1) that his sheep know him, that he calls them by their names, and that they follow Him?*

Because here (speaking allegorically of his true disciples) he uses an illustration very familiar to his oriental hearers as tenders of sheep, with whom the custom was to walk in front of their sheep—not behind them, as the practice is with us.

846. Travelers affirm that it is the usual practice in the East to do so, and that the sheep are well distinguished by name by their shepherd, and are obliged further, and the shepherd to learn that this practice may easily obtain. An Israelite invariably stands in front of his charge, encouraging them by voice, and calling them by name.

847. *What was the significance of the parabolic question, "If a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray," etc.? (Matt. xviii. 12.)*

By the "one sheep" is understood the whole human race, and by the ninety-nine the angels in heaven.

848. Jesus Christ manifested his tender regard and solicitude for us poor creatures, by becoming Himself the Son of man, thus abasing himself, and taking the nature of our flesh. He came down upon earth to save by his death what was lost, and to give us with regard to men, the comfort that themselves observe with regard to their sheep.

849. *Why did our Saviour say, that "where two or three are gathered together in his name" he is "in the midst of them"? (Matt. xviii. 20.)*

To show the superior efficacy of public over private worship.

850. *Why did Jesus Christ heal the impotent man on a Sabbath-day, to the scandal of the Pharisees? (John v.)*

Because he wished to show that the ceremonial law, or rather its strict letter, was not to stand in the way of charity, or to hinder benevolent actions; which were to be performed, under every variety of circumstance, and in behalf of every class of men.

851. Jesus, having healed the paralyzed man, commanded him to take up his bed, and walk home. This was a new crane in the eyes of the Jews, because

A.C. 31-33.—The Demons Forbidden to Testify.

had no place in their houses, they persecuted Jesus, "and sought to say in" (verse 16).

852. *Why did our Saviour permit the devils who had been cast out of a possessed man to enter into a herd of swine?* (Matt. viii. 32.)

The following reasons have been alleged.—1. To show that the devils had no power even over swine without his permission. 2. That such as were freed from their power might acknowledge the greatness of the favour done them, by seeing from how great a multitude (of demons) they had been liberated. 3. To punish those Jewish citizens who fed upon swine's flesh, contrary to the law. 4. To show how willingly the devils dwell in the hearts of those who are addicted to a voluptuous and carnal life, aptly designated by the swine. 5. That the owners of the swine might rise in opposition to Jesus Christ, preferring their temporal interests to their spiritual, and drive him out of their country.

853. The event showed the impossibility of his view; the malignant "besought Jesus that he would depart out of their coasts."

854. *Why did our Saviour forbid the unclean spirits to proclaim their knowledge of him as the Messiah?* (Mark i. 25.)

Because he would not suffer the devils to be produced as witnesses of his divinity.

855. The fact recorded in the above text is repeated in verse 31, where, after casting out the demon, he permitted him to suffer them not to speak, "because they knew that he said true." At this time says that the devils knew that Jesus was the Christ who had been prophesied and predicted by every type, but that they knew this in a very imperfect manner; that is to say, they did not to its full extent appreciate his divinity, and they would never have persecuted to death and crucified the Lord of glory. It was a fatal mistake, for fully upon this matter, that Satan presented himself before our Lord in the wilderness.

856. *Who were "the children" of the scribes and Pharisees, of whom our Lord speaks as having the power to cast out devils?* (Matt. xii. 27.)

Some by this text understand that there were in the Jewish

* "If I, & the finger of God, cast out devils, by whom do your children cast them out?"

A.C. 31-33.—Christ Feeds Five Thousand Men.

church "exorcists," who had this power, that by invoking the holy name of God the devils were put to flight; others (as St. Chrysostom, Hom. 12) say that the apostles and disciples of Christ are here meant. These were all the children of Christ's accusers, and had already cast out devils in virtue of the power conferred upon them by their Divine Master.

857. Yet *they* had never been accused of casting out devils through Beelzebub; why alone urged the enemies of Christ, to accuse him of being in (an impossible) league with Satan,—using the power of hell to undermine itself!

858. *What is the meaning of the word "Beelzebub"?*

It was the name of a Philistine idol, but was applied by the Jews to Satan, the leader or prince of the powers of hell.

859. "Beelzebub" was a compound word, formed from *baal*, "a god," "ruler," "governor," and *zeb-bi*, "a fly." By the Jews the name was contemptuously altered to Beelzebub, which meant a "maggot-bug," or ruler, in Latin, *dominus strecurus*. The Jews were very fond of quibbling or playing upon words, and frequently altered the pronunciation of names in order to throw contempt upon the bearers of them.

860. *Why did the woman who had an issue of blood hope to be cured by touching the hem of Christ's garment? (Mark v. 28.)*

Because, among the Jewish people, a particular virtue was habitually ascribed to the garments worn by prophets and others of reputed sanctity; as, for instance, the cloak of Elijah, by which many prodigies are recorded as having been wrought.

861. So far from this feeling, or rather faith, being discouraged by our Lord, the rest of His words, and the complete and instantaneous cure of her malady, proves that He fully comprehended, and acted His characteristic and beneficent that the apostles exercised in a large degree this transference of miraculous power. In the Acts of the Apostles we read that handkerchiefs and aprons used by them, were made the means, under Divine Providence, of curing diseases, even the "shadow of Peter passing by" was efficacious for the healing of the sick, and the dispossession of demons. (Acts v. 15, 16.)

862. *Why did our Saviour multiply the five loaves and two fishes into a sufficient quantity to feed five thousand persons in the desert? (Matt. xiv. 15-21.)*

1. Because he had compassion on the multitude, who had followed him patiently in order to hear his discourses, and

A.C. 31 33.—Christ Walks upon the Water.

were for the most part unprovided with the means of refreshment. 2. Because he chose to embrace that opportunity of exhibiting his power as a divine person over the creatures of his providence by the miraculous multiplication of the food.

33. It was one of the greatest of Christ's miracles, and it was also one of the most significant. I am going to show the way to the miracle, the miracle showed the kind of man Jesus was. It is the only miracle that brought light to the east as well as the west. The great law of the Spirit is never out forgotten to provide for the spiritual wants of their bodies. They were in a dark place, it was growing dark. The disciples were anxious that Jesus should direct the people, and there was a man who did not know the way to the sea, but he suggests to the disciples, "Knowing what he would do," that they would provide for them. The purpose of the disciples may be in vain. They had a very small, leaky boat for the multitude, and the boat was not big enough to hold the multitude. He said to the disciples, "I have said to the disciples, 'They had a very small, leaky boat for the multitude, and the boat was not big enough to hold the multitude.'"

SC1 Why don't our Senators get this article immediately
passed, going up into a meeting, alone to get it?

Because he wished to avoid the applause of those in whose behalf he had performed it.

865. Why were the discip^ls, during the storm which ensued, alarmed at the appearance of Jesus walking upon the water?

Because their fears had been greatly excited by the storm, and under their influence they failed to recognize the person of our Saviour.

803. *Why did St. Peter ask to be permitted to follow the example of his Master by walking upon the water?*

From an eagerness to join our Saviour's company, and a belief that at the command of Jesus he could do what to his mere human nature was impossible.

867. Why did St. Peter begin to sink when at the command of Jesus he walked upon the lake?

Because his first fervent faith began to cool; not that he lost it, but that he suffered his fears of the wind and waves to interrupt the confidence which he at first experienced.

So, as to Leg, as Peter had his eye and hand fix'd on Christ and judgment, yeller out his ship; but the Lord he turns his thoughts on himself, his own weakness, and the violence of the wind and waves, he Leg is to lose count.

THE BIBLICAL REASON WHY.



A.C. 31-33.—The Lord's Prayer given.

869. *Why did our Saviour "touch" the leper when he desired to heal him of his leprosy, when by the Jewish law such an act would render him legally unclean?*
 Because he would thereby show to the Jews that although as a man he was obedient to the law, as God he was superior to it; the fact of the leprosy being at once miraculously cured being the best proof thereof.
 —(St. Augustine, Sermon 74.)

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 As an example of brevity, comprehensiveness, and simplicity; in contradistinction to the tedious and self-laudatory effusions used and recommended by the Pharisees and Jewish doctors.

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873. *Why were special directions given by our Lord with regard to the duties of almsgiving? (Matt. vi. 1.)*
 Because at that time the practice of almsgiving, which had been prescribed by the Mosiac law as a religious duty, had degenerated into an ostentatious and organized hypocrisy among the Jews, who used to summon the poor to a conspicuous part of the town or city by the aid of a trumpet.

* Biblical Archaeology, § 393.

† "Therefore, when thou hast done these things, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have the glory of men." (Matt. vi. 2.)

A.C. 31-33.—Lazarus Restored to Life

874. *What is meant by the sin against the Holy Ghost which should not be forgiven. "neither in this world, nor in the world that is to come"? (Matt. xii. 31.)*

By this sin is understood what is called "wilful blindness," or a shutting the eyes of the mind to evident truth.

875. "From its very nature this sin would be incapable of pardon; for as long as a man will not see that he needs pardon he will not ask for it, and thus he will never obtain it."—(Calvert.)

A great many resources have been made upon this subject, even the greatest commentators admit the difficulty of the question. St. Augustine takes notice that this is one of the most mysterious passages in the Scriptures, as it seems to go against what is elsewhere stated, that there is no sin so heinous as to be beyond the reach of pardon.

876. *Who was Lazarus?*

He was an inhabitant of Bethany, the brother of Mary and Martha, in whose abode our Saviour stayed while preaching in that part of Judea.

877. Very few particulars are known of the career of this friend of Jesus. For that he held that favored relationship to our Lord is attested by the evangelical narrative. Jesus is there represented as weeping at the news of Lazarus's death, and it is the only example in the gospels of our Lord having shown such a token of regard for any of his disciples. Lazarus was thirty years old when the miracle recorded in John xi. was worked. He lived thirty years afterwards, and by some is said to have itinerated as an apostle in France. Many churches in that country are named after Lazarus, e.g., St. Lazare at Paris.

878. *Why did the Jews seek to kill Lazarus, whom our Lord had restored to life after he had been more than four days dead?*

Because that, by reason of the miracle performed in his behalf, many of the Jews went away and believed on Jesus.

879. The resurrection of a person so well known as Lazarus was a work of Christ beyond measure great, and of all the miracles he has, it thereto wrought most probably the most efficacious. It is minutely described in John xi. The credit which Jesus obtained among the people by this marvellous act, of which the life and presence of Lazarus afforded a striking evidence, was gall and wormwood to the Sadducees. Accordingly they sought, by every or any means, to assassinate him. In this they were, however, completely foiled, Lazarus escaped to proclaim far and wide the doctrines and glory of Jesus Christ.

A.C. 31—33.—The Sentence upon Capernaum.

880. *Why were the friends of Lazarus, upon his being recalled to life by Jesus Christ, bidden to "loose him, and let him go"? (John xi. 44.)*

Because such was the nature of the methods used by the Jews in burial, that a corpse was completely bound and fettered by the grave-clothes.

881. The character of the Egyptian mode of sepulture is familiar to every one who has visited our national museums. The Jewish method differed to some extent from this; the process of embalming was gone through to a greater or lesser extent, according to the means of the friends of the deceased. In the case of Lazarus it would appear that only liniment was omitted. Martha and Mary were poor; and this is expressed by them that, having been dead four days, his body would cost an oblation of silver 30, which would seem to preclude the notion. The corpse, after receiving the preliminary attention of the relatives, etc.—as is everywhere in the grave-clothes. The disposition of these will be understood from the annexed illustration.

Sometimes these clothes were nothing more than the ordinary dress, or folds of linen cloth wrapped round the body,



GRAVE-CLOTHES.

and a napkin about the head, at others a more elaborate shroud was used for the purpose, and was plain or ornamental, according to taste or other circumstance. In every case the body was completely imprisoned, and it will hence be easily seen how necessary it was that the revived Lazarus should receive assistance from the bystanders, in order that he might be "loosed" and "let go."

882. *Why did our Lord pronounce the severe sentence upon Capernaum? (Luke x. 15.)*

"Christ, having left Nazareth, made this city the usual place of his abode. There was no city in which he had preached so much or wrought so many miracles. On this account he said it was exalted to the heavens; but for its incredulity he declares that it shall be cast down even to hell."—(Calmet.)

883. *Why is the "woe" uttered by our Lord against Chorazin particularly noteworthy?*

Because for many hundreds of years no traces, not even the name, of this town, have been found; so that the fate of total obliteration appears to have long since overtaken it.

Children and "their Angels."

881. St. Jerome speaks of Cherrazin as a town of Galilee, on the shores of the Lake Tiberias; but no modern geographer or traveller has been able to find its site.

885. *Why is it said (Matt. v. 18), "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled"?*

1. Because our Lord came to fulfil the intention of the ceremonial and typical parts of the law; until he had done so in his own person, no part of that law should be set aside.
2. Because, although the types (being accomplished) would cease, the moral law should last for ever, *i.e.* until heaven and earth should pass away.

886. The word 'jot' is here the *jod* of the Hebrew and the *iota* of the Greek. It is a small letter, and is used to signify the least as *ελάχιστον* and *οικισμός*, being the first and last letters of the Greek alphabet, stand to represent "the first and last," "the beginning and the end."

887. *Why did the Jewish people present their children to Jesus, that "he might put his hands on them and pray"?* (Matt. xix. 13.)

It was the custom to present children to men reputed as holy, as it is now the custom for bishops and clergies to pray and give a blessing to others.

888. It was to the "elders" that these presentations took place. In all probability our Lord had a very severe and weary appearance notwithstanding his real youth, he being then not thirty-three years of age, or, according to the reckoning of some, not more than thirty-six at all. It is said that among the children presented to our Saviour upon this or a similar occasion was the afterwards illustrious Ignatius, bishop and martyr of Antioch.

889. *Why did our Saviour say, in reference to children, "their angels do always behold the face of my Father which is in heaven"?* (Matt. xviii. 10.)

1. Because he thus advanced the strongest possible argument for their protection.
2. To show that there are such beings as "angel guardians."

890. The Jews at that time believed that men had their good angels, or angels appointed to be their guardians (Gen. xli. 11); St. Paul in like manner believed in the passage, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.)

As to the belief of the early Church, St. Augustine says: "I esteem it, O my God, an inestimable benefit that thou hast granted me an angel to guard me from

The Forgiveness of Injuries.

the moment of my birth to my death. --(St. Augustine, "Of the Love of God," cap. 12)

891. Why does our Saviour say that "it is not the will of your Father who is in heaven that one of these little ones should perish" (Matt. xviii. 14), while in another place he says that a great many will perish? (Matt. vii. 13.)

There is no contradiction here, as will be seen by the statement of the case:—

[illegible]

801 Why was St. Peter, in answer to his question (Matt. vii. 21), told that he must forgive his offending brother seventy times seven, i. e., four hundred and ninety times?

By that expression our Lord meant to say that there was to be no limit to the extension of our forgiveness to a brother; in other words, we are to pardon private injuries, though done ever so often.

[illegible]

895. Why did our Saviour seem to reject the petition of the Canaanish woman, and I sought him all to save my daughter? (Matt. xv. 22-28.)

Because he wished to try her faith and power of perseverance.

St. Peter's Martyrdom predicted.

896. *Why did our Lord call her by inference a dog?*

It being customary among the Jews to apply the term to their Gentile neighbours, he accommodated himself for the time to that view, in order the better to try the woman's patience.

897. He refused at first to listen to her petition," says St. Chrysostom, "to instruct us with what faith, humility, and perseverance we ought to pray. To make his servants more sensible of his mercy, and more eager to obtain it, he often appears to pay no attention to their prayers till he has exercised them in the virtues of humility and patience."

898. *Why did our Saviour object to the observations on the weather made by the scribes and Pharisees?* (Matt. xiv. 2—4.)

Because they suffered these less important matters to engross so much of their attention, while they permitted the more interesting prognostics of his coming and appearance to pass over without observation, or at least without benefiting by them.

899. *Why was the name of Peter given to Simon?* (Matt. xvii. 18.)

In reward for his bold and faithful declaration that Jesus was the Christ, the Son of the living God.

900. *What is the meaning of the word Peter?*

It is formed from the Syriac *cephus* and Greek *petros*, "a rock," and signified that its possessor was a rock or strong defence of the truth, or a foundation upon which the Church should be built.

901. *Why is it said of St. Peter, that when he should be old "he should stretch out his hands, and another should gird him"?*

Because in these words the martyrdom of the apostle was intended to be foretold; the act of stretching out the hands being among the Jews, and Romans of that day a mark of submission.

902. It was customary in the ancient combats for the vanquished person to throw up or stretch out his hands to the conqueror, signifying that he declined the battle, yielded the victory, and submitted to the direction of the victor. To this

The Temptation of the Tribute Money.

our Lord alludes in his prediction to St. Peter. The aged apostle was to stretch out his hands as a token of submission to that power (the Roman empire), under which his mortal part would fall and perish.

903. *Why did St. Peter merit the severe rebuke from our Saviour conveyed in the words, "Get thee behind me, Satan"?* (Matt. xvi. 23.)

Because, out of mistaken zeal, he opposed Christ's passion and death, without which the great work of man's redemption could not have been effected.

904. The word *Satan* here used was the same as adversary. Peter, however, mistaken or unwilfully, was for the moment the adversary of Jesus Christ. He did not understand that there was nothing more glorious than to make one's self a sacrifice to God.

905. *Why did Jesus Christ dismiss without a sentence of punishment the woman taken in adultery?* (John viii. 3-11.)

Because he wished to show the Jews who accused her that her sin, although heinous, was not greater than those which they were in the daily habit of committing, and which he was ready to forgive whenever they should show signs of repentance equal to those exhibited by the woman in question.

For Jesus Christ did not say, "I do not object to your sinning," but "go and sin no more." It is evident that the woman was really sorry for her crimes, or He who knows all hearts would not have pronounced her pardon. The law with regard to the stoning to death of persons guilty of adultery was found in Deut. xv. 2-7, the apostle's commentary upon the conduct of the woman's accusers in Romans vi. 1.

906. *Why did the Pharisees and Scribes put difficult questions to our Lord under the form, "Is it lawful?" when they themselves, as the possessors and expounders of the law, could stand in no need of any information upon the matters referred to?*

Because they wished to lead him into admissions contrary to the Mosaical code, and thus have an occasion to denounce him to the people as a subverter of the law.

908. *What advantages to themselves did the Jews, the enemies of Jesus, expect from the temptation of the tribute-money?* (Luke xx. 20, etc.)

They hoped by their cunningly-contrived questions to

The Temptation of the Tribute Money.

inveigle our Lord into the expression of some words or advices which should offend either the Jewish converts, the Herodians (or partisans of Herod), or the Roman imperial power.

909. "Is it lawful," said they, showing him a piece of the tribute money—"to give tribute to Caesar, or not?" They asked, of course, the denarius of Caesar. Had our Lord advised the willing payment of the tribute, the Jews of every class would have been offended. Had he advised a doubtful course by referring the matter to Herod, who, as ruler of Galilee, was his temporal king, and was expected to an independent rule, he would have disappointed Herod. Had he disapproved of the payment, the Jews would undoubtedly have despised Jesus as the imperial tribinals as a disaffected person and a stirrer-up of revolt. He turned the question against themselves by showing them that the current coin bore the image and superscription of the Roman emperor, intimating that those who had allowed themselves to be enslaved, as proved by the coin, must expiate the import and bear the consequences of their own act.

910. *Why was the payment of this tribute-money so odious to the Jews?*

Because, notwithstanding their degeneracy, they regarded themselves as the people of God, and as such exempted from any such imposition.

911. To oppose the levying of this tribute, Jesus the Messiah (in c. 7) raised an insurrection of the Jews, as being that was not lawful to pay tribute to a foreigner, that it was a mark of servitude, and that the Jews were, as a people, to acknowledge any foreign master who did not worship the Lord. They boasted of being a free nation, and of never having been in bondage to any man. These sentiments were extensively promulgated, but all the efforts were of no avail in restraining or mitigating the exactions of their conquerors.

912. *Why did the apostles afterwards (Acts v. 37) recommend the payment of this and similar imposts?*

Because as they had received instructions from the Holy Spirit, they laid it down as a christian duty that every one should be loyally subject to the higher power, "for the powers that be are ordained of God."

913. Our Lord had in his own person set his apostles an example of this. Being called upon to pay the tribute, and being out of money, by his command the apostles draw a fish from the water, and extract from its mouth the necessary coin. (Matt. xvii. 27.)

914. *Why is it said, in answer to the objections of the*

The Sadducees Silenced.

Sadducees, who denied the resurrection, that in a future state the just shall be like the angels? (Matt. xxii. 30.)

Because in that state the duties as well as the pleasures will be of a character different in an infinite degree to those of the earth.

915. The objection taken by the Sadducees—that a confusion will occur between the several husbands of one wife is shown by our Lord to be idle: the body will be reunited to the soul in heaven, and thus far the state of the blessed will differ from that of the angels, who are purely spiritual intelligences, but as there will be no marrying, or giving in marriage, as the occupations, the amusements, the whole scope of existence being, will differ from terrestrial, any squaring of the object of ideas with the other, or any argument from the one to the other, is out of the question. The just will be like the angels chiefly in deriving all their gratification from the perfect knowledge and presence of God, from the gift of immortality, immutability, etc.

916. Why did our Lord foretell in such a striking manner the fall of Jerusalem?

In order that the Jews, from the regard in which they held their city and temple, might be the more readily touched and their interest the more thoroughly excited.

917. The particulars handed down to us of the fall of Jerusalem correspond exactly with the predictions contained in Luke xxi. 9—11. Josephus, in his History of the Wars of the Jews, relates at length many of the prodigies which were the forerunners of the dreadful end of that unfortunate city. During a whole year a meteor, like a flaming sword, was seen impending over Jerusalem. There were likewise seen in the air appearances of chariots and numerous armies, which pressed one upon another. On the night of Pentecost the priests, after a confused noise, heard distinctly these words, "Hear us go hence," when Josephus attributed to the angels who had hitherto guarded and protected the holy city, but were now taking their leave of it. Josephus was in the Roman camp, before the city, during the siege, and an eye-witness of what passed on the occasion.

918. Why does our Saviour say (Luke xxi. 24) that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled"?

The answer to this question, given by Calmet, is as follows:—

919. "After Jerusalem had been taken and destroyed by the Romans, another city was built from its ruins, called *Beta*, after the name of the Emperor Adrian. This was inhabited partly by Pagans and partly by Christians, for the Jews were forbidden even to come near it for more than two or three centuries. They even bought, at a great price, permission to look at it from a distance, and

Destruction of Jerusalem foretold.

to drop a tear over the ashes of their ancient and ill-fated country. Thus was Jerusalem trodden under foot of the Gentiles until the times of the latter were accomplished, that is, till Christianity in every nation had triumphed over the persecution of Paganism." It is an incontrovertible fact, that the Jews have never been able to rebuild the temple and city from the days of Titus till now, although many attempts have been made to do so.

920. *Why did the "buildings of the temple," which attracted our Lord's notice while discoursing with his apostles, prompt him to utter the prediction of its fall? (Matt. xxiv. 1.)*

Because the very works themselves, then going on by order of Herod, were a proximate cause of the troubles in Jerusalem which ended in its destruction. Thus:—

921. Herod (the Great), to ingratiate himself with the Jewish people, to whom he was on many accounts utterly odious, formed a design (B.C. 17) to rebuild and beautify the temple, which now, after it had stood five hundred years, and had suffered from the various sieges and civil commotions, was fallen much into decay. He was two years in procuring materials, and it was so far advanced that in nine years and a half more service was performed on it, though a great number of labourers and artificers were continued to finish the outward till several years after our Lord's ascension. When Gessius Florus was appointed governor of Judaea, he discharged 15,000 workmen from the temple at one time, and these, from want of employment, began those mutinies and seditions which at last drove on the destruction of the temple and city by the Romans in A.D. 70.

922. *What is meant by the "abomination of desolation" which Daniel (ix. 27) prophesied?*

It referred to the intrusion into the holy places of the ensigns and images of the heathens when Jerusalem was taken and finally destroyed.

923. As a general designation, it is used for whatever denotes the triumph of idolatrous power over the sanctuary of God. Its more particular reference in the New Testament is to the ensigns of Titus. The ensigns of their pagan and imperial were delineated on the ensigns of the Romans, and the ensigns themselves, especially the eagles, which were carried at the heads of the legions, were objects of worship, and, therefore, according to the style of Scripture, an *abomination*. The Jews regarded them as such, and in the midst of their apathy could be excited by their appearance to a pitch of heroic resistance.

924. *Why did our Saviour prophesy in reference to the destruction of the temple that not one stone should remain upon another? (Matt. xxiv. 2.)*

In order to show that not only in gross but in detail every future event was known to him, and to furnish us, who have

The End of the World.

been witnesses of the perfect fulfilment of this particular prophecy, with another argument of his Divinity.

925. Although, under Vespasian, Jerusalem and the temple were levelled with the ground, the complete fulfilment of Christ's prophecy did not take place until some centuries had elapsed. John the Apostle, wishing to satisfy the predictions of Daniel and of Jesus Christ, attempted to rebuild the temple. For this purpose he assembled a great number of the Jews, and asking them why they neglected the precept of sacrifices, was answered, that they could offer sacrifice nowhere but in the temple of Jerusalem. Upon this he ordered them to repair to Jerusalem to rebuild their temple, and restore their ancient worship, promising them his concurrence in carrying on the work. This filled the Jews with expressible joy. Hence, flocking to Jerusalem, they began with solemn triumph to raise over the City Cross. Contributions came in from all parts. The Jewish women stripped themselves of their most costly ornaments. The emperor opened his treasures to furnish everything necessary for the building. The most able workmen were recruited from all parts, persons of the greatest distinction were appointed to direct the works, and the emperor's friend, Alpius, was set over the whole, with orders to carry on the work with increasing, and to spare no expense. All materials were laid out in immense quantity. The Jews, for their share bore a part in the labour, the women helping to lay the ground and carry away the rubbish in their aprons and gowns. The emperor sent to the Jews appointed some palanques, sledges, and baskets to be used to convey, for the forwarding of the work. Till that time the foundations and some ruins of the walls had remained, as appears from St. Cyril, and in "Catechism," 13, 14, 15, and Pasch, "Dein, Frang" 1st, p. 100. These ruins the Jews first demolished with their own hands, then continuing to the accomplishment of our Saviour's prediction. They next began to lay the new foundations, in which many thousands were employed. But what they had thrown up in the way, was, by repeated earthquakes, the night following cast back again into the trench. When Alpius thereupon lay violently pressing on the work, with the assistance of the governor of the province, the rebellious, says Ananias Mar. 16, 17, such horrible bands of fire cut on the earth near the foundations, as to render the place inaccessible from time to time to the sacred workmen. And the victorious element continuing this manner, obstinately bent, as it were, to drive them to a distance, Alpius thought proper to abandon, though reluctantly, the enterprise. This great event happened in the beginning of the year 363, and, with many very astonishing circumstances, as recorded by both Jews and Christians.

926. *Why will there be a general judgment at "the last day?"*

Because by that means the ways of Providence will be justified before all, and acknowledged by all.

927. A picture, by Michael Angelo, of the Last Judgment, in the Sistine chapel at Rome, is thus described:—

"The picture is grand, nay gigantic, like the hand that conceived it. It represents Christ in the act of judging, or rather, in the act of condemning. Martyrs are seen, who show to the Judge of the living and the dead the instruments of their

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toriture, souls ascend to the choirs of angels hovering above the condensed scene in vain to break loose from the grasp of the enemies, those the evil spirits burst in to shouts of triumph at the sight of the raptures; the last who are dragged down endeavour to clasp to the good, who remain in Christ's kingdom; the gulf of eternal damnation is an opening; Jesus Christ is seen surrounded by his apostles who place a crown on his head, and a multitude of saints, while angels above carry in triumph the emblems of his passion; and, lower down, another company of angels sound the trumpets which awaken the dead from their tombs and call them to judgment."

928. *What is the purpose of the parable of the good Samaritan? (Luke x. 30.)*

The intent is to show that every person who has need of our assistance is to receive it; is to be regarded as our neighbour, and entitled to all those acts of charity and courtesy which a neighbour may claim.

929. This story is placed before our Lord in the strongest light by his selecting as his object the person of a Samaritan, one who stands as the type of a bad neighbour, or an alien. It has been shown how bitter were the feelings engendered and nourished between the Jews and Samaritans. Christians are hereby taught that they must not restrict their charity to Christians, but extend their goodness to Jews, infidels, and pagans.

930. *What was the purpose of the striking parable of the rich man and Lazarus? (Luke xvi. 19.)*

It was intended to enforce the previous exhortations to mercy, and a consideration for the poor; also to rebuke the love of riches.

931. *Why is the "rich man" in this parable not mentioned by name, while the beggar is so distinguished?*

Probably because our Lord did not wish the application to be confined in any way, which might have been the case had a Jewish or a Gentile name been given to the glutton.

932. *Why is Lazarus the beggar described as in Abraham's bosom? (Luke xvi. 22.)*

Because by that expression is signified a state of perfect felicity in heaven.

933. According to Hebrew custom a beloved son, though at a distance, is still said to be in the "bosom" of his parents. "The beggar is indeed very fond of that man he keeps him in his bosom." "Yes, the servant is a great favourite with his master, he has a place in his bosom." "They never intend your son to go out of

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your bosom." These are ordinary expressions in the East. The ideas implied by the term, "bosom" are, intimate relationship, intimacy, and comfort. Thus, also, that passage in *S. H. and L.*, "The only begotten son, who is in the bosom of the Father, he hath declared him."

931 Why is it said 'between us and you' (i. e., between Lazarus in heaven and the glutton in h. p.) there is a great gulf fixed?' (Luke xvi. 26.)

To show that when the sinner or the saint has passed the portals of either dwelling, there is no possibility of return.

“The Lord saith, Alas, I have seen affliction for the removal of Israel. At least a warning sign for the people, with Abraham's report, 'I did for you.' It is true, 'Alas, I have seen affliction for the people, will they be persuaded though one rose from the dead.'"

[illegible]

936 *Why did our Saviour eat with the blasphemers and sinners to the scandal of the Jews?*

1. In order to win the former from their unlawful practices through the purity and justice of his conversation and example.
2. In order to show to the latter that a mere outward observance of the law established no claim to the favour of God.

[illegible]

238. What lesson is conveyed by the parable of the Pharisee and publican?

It exhibits the model of a true worshipper in contradistinction to one who uses the outward ordinances of religion from an improper motive.

939. *Why is the Pharisee in the parable blamed for praising*

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himself, when Job is commended for doing the same thing? (Job xlii. 7.)

The difference is evident: the former praised himself without any necessity, merely with an intention of indulging his vanity, and extolling himself over the poor publican; the latter being overwhelmed with misery, and upbraided by his friends, as if forsaken by God he suffered distress in punishment for his crimes, justifies himself for the glory of God, and for the encouragement of others similarly afflicted.

910. *Why is the episode of Zaccheus related? (Luke xiv)*

An answer to this question is given by St. Ambrose:—

911 "What is inner ear despair when he sees the Saviour of mankind seeking to save him; when he beholds even a publican, and a rich man at the same time, who, as our Saviour informs us in another place, is so soon truly converted, brought to the light of faith and the grace of a true conversion?"

Zaccheus, who was a farmer of taxes, and not a portitor or collector, at first moved by no simple motive of curiosity, wishes to see Jesus. He hears that the reputed Messiah is to pass by his neighbourhood. Being a very short man he ascends a tree to get a better view as he is thus surrounded by the crowd. The first glance of Jesus is sufficient to convert him. He hastens to obey the call of his Lord, hearkening to the interior voice of his conscience, and making haste not only to repent, but to restore anything he may have unfairly acquired.—(St. Cyril.)

912. *Why did our Lord, in the parable of the man who owed ten thousand talents, seem to approve the practice of slavery?** (Matt. xviii. 25.)

Because it was no part of his mission on earth to alter the institutions or the economy of nations except so far as the spirit of his gospel should influence men of their own accord to do so.

913 On the contrary, he commended his disciples by word and example to submit to all the laws and regulations of society for his sake, the only exception to this rule being where there was a complete incompatibility between the service of the state under which his followers found themselves and the observance of the divine law.

* "The kingdom of heaven is like a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought to him which owed him ten thousand talents:

"But so much as he had not to pay, his lord commanded him to be sold, and his wife and his children, and all that he had, and payment to be made."

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944. *What was the value represented by a talent?*

Figuratively, it signified any great gift, moral, intellectual, or material. Its actual money value among the ancients is a matter of doubt. A talent of gold is said to be 1900 lb.; of silver, 375 lb.

945. The ten thousand talents mentioned, Matt. xxv. 24, according to some authors amount to £1,877,000 sterling. The hundred pence amounted to no more than 43 2s. 6d. of our money.

946. *What was the principal meaning of the parable of the ten talents? (Matt. xxv. 1.)*

It was intended to enforce the truth that God will demand from every man an account of the use he has made of those talents, abilities, or means of usefulness with which he has endowed him.

947. *What is the lesson intended to be conveyed in the parable of the importunate widow? (Luke xviii.)*

That Christians should be earnest and persevering in their prayers to God, and not be easily discouraged.

948. This judge, who feared not God nor regarded man, yet yielded to the importunity of the widow, represents the absolute and sovereign power of God. But we must not suppose the Almighty has any of the faults we see in this iniquitous judge. *Commissions are not made to hold god in every part of the world.* The only consequence to be drawn from the present parable is this:—if a man, who has neither piety nor tenderness for his fellow-creatures, yield to the importunity of a widow, who is not wearied out with repeating her petitions, how much more will God, who is full of bounty and compassion to man, and only seeks occasions to grant him his gifts, hear the prayers of the fervent, and fill with benediction the petitioner, who can continue, like the widow, to importune his interference, and can beg without languor or discouragement.—(Calmet.)

* "There was in a city a judge, which feared not God, neither regarded man.

"And there was a widow in that city; and she came unto him, saying, Avenger be of mine adversary.

"And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man;

"Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

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the Christian system; the *feast* the grace of God and its fruits here and hereafter; his *servants* were the prophets, and lastly John the Baptist; the *one who went to his farm*, that portion who preferred temporal pursuits to religious duties; the *armies sent* were the Romans under Vespasian and Titus; the *burning of the city*, the siege and destruction of Jerusalem.

933. *What is the signification of the second portion of the same parable?*

The *highways* represent the world, which was now addressed, and not the Jews only; *both bad and good*, that all kinds of persons, sincere and insincere, would be comprehended in the Church under a profession of Christianity; the *wedding garment* was the proper disposition of a Christian (sincere faith joined to a good life); the *king's inspection of the guests*, the judgment; the *fire*, the final punishment of the wicked.

Two, I heard my son, as men and as fathers are, and all things are ready.

"But they made highways, and took other ways, one to his farm, another to his merchandise."

And he sent forth his servants, and entreated them spitefully, and slew them.

"But when the king heard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burned up their city."

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy."

"Go ye therefore into the highways, and as many as ye shall find, bring in hither."

"So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests."

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment."

"And he said unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless."

"Then said the king to his servants, Bring him forth, and bind him with fetters, and cast him into outer darkness, there shall he weep and gnash his teeth."

"For many are called, but few are chosen."

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954. *Why, in the parable of the marriage feast, was the guest who had not a "wedding garment" cast out into outer darkness?*

Because, according to the Eastern ceremonial (each guest being amply provided with a supply of appropriate clothing at the expense of the giver of the feast), such an omission was construed into an open act of contempt. The spiritual meaning of this portion of the parable has been pointed out. With regard to the Oriental practice, the following extract will be useful:—

955. "The next day, December 3, the king sent to invite the ambassadors to dine with him once more. The Melchamdar told them that it was the custom that they should wear over their own clothes the best of those garments which the king had sent them. The ambassadors at first made some scruple of that compliance, but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do so, and after their example all the rest of the retinue."—(Ambassador's Travels.)

956. *What is the meaning of the parable commencing, "A certain man had two sons" ?** (Matt. xxi. 28.)

By the first son is to be understood the Gentiles, as also publicans and scandalous sinners; and by the second the Jewish people.

957. This is the opinion of St. Chrysostom. Our Saviour wished to make the Jews sensible of their own ingratitude, and of the ready obedience of the Gentiles. For they having never heard the law nor promised obedience, have still shown their submission by their actions, whereas the Jews, after promising to obey the voice of God, had neglected the performance.—(Hom. 69.)

958. *What was the lesson intended to be conveyed by the parable of the unjust steward?* (Luke xvi.)

It was meant to exalt the virtue of prudence, and was in no way a justification of the means used by that officer to provide a remedy for his loss of fortune.

* "A certain man had two sons; and he came to the first and said, Son, go to work to-day in my vineyard."

"He answered and said, I will not: but afterwards he repented, and went."

"And he came to the second, and said likewise. And he answered and said, I go; sir; but went not."

"Whether of these twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you."

Parables of our Saviour.

90. "An Lord commended the unjust steward because he had done wisely," i.e., being already unjust, he had husbanded his means well; so that the latter part at least of his injustice would prove profitable to him by making him friends, who when out of his appointment would, in all probability, receive him into their houses. People are hereby exhorted to use their justice so that God, who is the rewarder of an righteousness, may after this life receive them into "everlasting habitations."—(De Lyra.)

91. *Why is money or riches called the "Mammon of unrighteousness"?*

Mammon is a Syriac word, signifying riches or wealth; the term "unrighteousness" is affixed to show that money, or at least the inordinate love of it, is the fruitful source of all evil.

92. *What is the import of the parable of the ten virgins?* (Matt. xxv. 1—13.)

According to the best commentators it prefigures the end of the world. The *marriage* is the reward of the just in heaven; the *ten virgins*, the world in general, partly wise and partly unwise; the *cry made*, the last trumpet of the angel summoning to judgment.

93. "After the final day of judgment," says St. Jerome, "there will be no room for prayers. Having received those within its walls who have put on in *some degree* the nature of the angels, the gate to the city of bliss will be closed for ever."—(St. Augustine.)

"Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them.

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"At midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

"But the wise answered, saying, Not so; lest there be not enough for us and ye; but go ye rather to the shop that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Parables of our Saviour.

"When the festivities in the house of the bride's father had ended, the bridegroom, attended by his friends, conducted the bride with her friends to his own abode. This ceremony took place at night, hence the word of the law mentioned in Matt. xxv. 1; for the bride with her companions went forth to meet the bridegroom, and his party came to fetter the bride home, where was held what was properly the nuptial feast."



JEWISH MARRIAGE CEREMONY.

A passage in Homer, forming part of the description of the shield of Achilles, illustrates this point:—

"Two cities radiant on the shield appear,
The image one of peace and one of war;
Here sacred pomp and genial feast delight,
And solemn dance and hymenal rite:
Along the street the new-made brides are led
With torches flaming—"

Respecting the words "watch therefore," St. Augustine says:—"How can we be always watching, if long sleeps are ever given one to give him a sufficient time to sleep and rest from his many labours? We may always keep watching in our hearts by faith, hope, charity, and all other good works. But when we awake, like the five wise virgins, we must arise and trim our lamps, supplying them with the oil of piety. Then they will not go out, nor will the thought of a good conscience be wanting to us. Then will the Bridegroom come and introduce us to his house, where we shall never need sleep or rest; nor will our lamps ever be in danger of going out. Whilst we are in this life we labour, and our lamps, blown about by the winds of innumerable temptations, are always in danger of being extinguished, but when their flames will become more brilliant, and the temptations we have suffered here shall not diminish but increase their lustre."—(Serm. 21.)

St. Mary Magdalene.

963. *Who were the Galileans mentioned in Luke xiii., "whose blood Pilate had mingled with their sacrifices"?*

They are supposed to have been some of the seditious followers of Judas the Galilean (or Gaulonite), who denied that the Hebrew people could lawfully pay taxes to a Gentile government; and it is thought that some of them coming to offer up sacrifices in the Temple, were slain by Pilate in the midst of the sacred function.

964. *Why did our Lord send to execute these unfortunate fanatics? (Luke v. 3.)*

Because he wished to rebuke those who rashly and uncharitably pronounce every misfortune that happens to their neighbour to be a judgment upon him.

965. *Why did our Saviour say, "Except ye repent ye shall all likewise perish," i.e., in a similar manner perish?"*

Because he had in his mind, at that moment the fate which afterwards actually befell the Jews.

966. Under the government of Cumanus (A.D. 47-52), 20,000 of them were destroyed about the temple.—(Josephus, Antiq. lib. xx. c. 1.)

967. *What is the meaning of the phrase, "Let your loins be girded about?" (Luke xii. 35.)*

They who travel on foot among the Orientals are obliged to gird their garments at a greater height from their feet than they do at other times.

Our Chaucer observes, that a person who follows the pilgrim mode of travelling, always girds up their vest, by which they walk more conveniently, being able to gird down and draw up the vest, as they please, which they cannot when that hangs over them. A person, however, who supposes the loins were girded for their girding out of Paradise, they are the best prepared.

969. *Why is Mary Magdalene so called?*

From the town or castle of Magdala, which was situated on the lake of Genesareth, and where she is supposed to have been born.

970. Commentators differ in the opinion whether the sister of Lazarus and Mary Magdalene, the good Samaritan, were one and the same person: indeed, upon this point the greatest names and authorities are at variance. The point is immaterial. Mary Magdalene, whether the sister of Lazarus, and the model of those who prefer to sit at Jesus' feet and hear his words, or as a type of the

Christ Anointed for his Death.

repentant sinner, has always been a favourite subject of contemplation and hope. In our Lord's last hours and at his death, Mary Magdalene was a chief and important witness. She stood near the cross with Mary the mother of Jesus. After his death, in the same favoured company, she "held the place where the body was laid, and they returned, and prepared spices and ointments." In reward for her loving fidelity, she was the first, according to the gospel narrative, to whom our Lord vouchsafed the sight of his risen glory, and by whom the tidings of the resurrection was conveyed to "the apostles and Peter." According to our purpose, the faith of Mary Magdalene is an everlasting remembrance, her memory has been embalmed, and consecrated by the veneration of all ages. By some Greek authorities she is said to have accompanied St. John and the mother of Jesus to Ephesus, and to have died there about the year 53.

971. *Why did Mary Magdalene pour ointment upon the head of our Saviour, while he was at the table of Simon the leper? (Mark xiv. 3.)*

Because, according to the symbolism of the East, she thus expressed, in the most pointed manner, her esteem and veneration of the person of Jesus Christ.

972. While the entertainment was going on, the master of the family, to show his respect for the company, and to prevent the harmful consequences of indolence,



ALABASTER VASES.

caused the servants in attendance to anoint their heads with precious unguents, and perfume the room by burning myrrh, frankincense, and other odours. Mary did no more on this occasion than politeness demanded from Simon, but which had been omitted by him. The balsam was contained in a box of alabaster, whose mouth was stopped with cotton, upon which melted wax was poured so as to effectually exclude the air. The opening of this stopper or seal was, in the figurative language of the country, called breaking the bottle.

973. *In what way could Mary Magdalene approach the feet of Jesus while at table in the Pharisee's house.*

so as to wash them with her tears, and dry them with the hair of her head?

A consideration of the form of the tables, and the manner of eating at them then prevalent, will make this clear:—

The Transfiguration of Christ.

974. The tables of the ancient Jews, like the Romans, were constructed of three distinct parts, or separate tables, making but one in the whole. One was placed at the upper end, crossway, and the two others joined to its ends, one on each side, so as to leave an open space between them, by which the attendants could readily wait at all the three. Round these tables were placed not *seats*, but *beds*, one to each table. Each of these beds was called *clinum*, and three of these lying united to surround the three tables made the *triclinium*. At the end of each *clinum* was a footstool, for the convenience of mounting up to it. These beds were formed of mattresses, and were supported in frames of wood, often richly ornamented. Each guest reclined on his left elbow, using principally his right hand, which was therefore kept alertly. The feet of the person reclining being towards the external edge of the bed, were much more readily reached by anybody passing than any other part.

975. *Why did our Saviour commend the behaviour of Mary Magdalene, and blame that of the Pharisee?*

Because she had as far exceeded in fervour the courtesies usually shown to a guest as he had fallen short of them.

976. The first ceremony after the guests arrived at the house of entertainment was the salutation performed by the master of the house, or one appointed in his place. Among the Greeks this was sometimes done by embracing; but the most common salutation was by the conjunction of the right hand (as with us at the present day); grasping the right hand being reckoned a pledge of fidelity and friendship. Sometimes they kissed the lips, hands, knees, or feet, as the person deserved more or less respect. The Jews welcomed a stranger to their house in the same way, for our Lord complains to Simon that he had given him no kiss, had welcomed him to his table with none of the accustomed tokens of respect.—(Tuxton.)

977. *Why was our Saviour transfigured upon mount Tabor?*

1. Because a visible manifestation was thus given to the three leading apostles, of the Divinity of Jesus Christ. 2. Because thus the Mosaic and the Prophetical systems were shown to have terminated, and to be merged in that of the New Testament. 3. Because the transfiguration, from its glorious and consoling character, was necessary to fortify the drooping hearts of Christ's followers.

978. The transfiguration holds a middle place between the temptation and the resurrection of our Lord, being one of the three great events which in a marked manner illustrate the development of the gospel on earth, and the disclosure of the majesty of its divine promulgator.

This event is to be considered—1. As a solemn confirmation of the prophetic office of Christ. 2. As designed to support the faith of the disciples, which was to be deeply tried by his approaching humiliations, and to afford consolation to the

Meaning of "Hosanna," "Alleluiah," etc.

It has disciples that the crowd began to shout upon their pronouncing his name, and saying, "The Lord hath need of him,"

983. *What is the meaning of the word Alleluiah, or Hallelujah?*

It signifies "praise to God," or "praise ye the Lord;" and is derived, through the Greek, from the Hebrew.

984. The word occurs in its original elements in several psalms— as Ps. cxviii., cxli., and l., each of which commences and terminates. From its frequent occurrence in this way, it grew to signify praise and thanksgiving, and was adopted as such on solemn days of rejoicing.

985. *What is the meaning of "Hosanna?"*

It is a form of acclamatory blessing, or wishing well, which signifies, "Save now," "Succour now," "Be now propitious."

986. When the Jews shouted our Lord's entrance into their city with hosannas, they meant to say, "Forasmuch as thou art the Son of David, bless thy people and deliver them." They expressed the word in the form of the Eternity of the Kingdom of God, and the resurrection of the dead, and the coming of the Son of Man to give life to all who believe in him.

987. *Why was the name "Son of David" useful to the Romans?*

Because it was notorious to that people that the Jews looked for the advent of a great personage who, under some such title, should deliver them from the yoke of the heathen; so that there was rebellion in the very name that he proclaimed.

988. It is easy to imagine with what expressions of derision the emperor's agent would have been and so poorly received by the wise and philosophers of Rome, that twelve poor fishermen of Galilee had resorted to change the Jews and their philosophy, and the religion of the Roman empire. What a miserable plot it would have been to attempt, and one that it was impossible could ever succeed. We, however, who live in these latter times, have the happiness to know that which to the religion of the "Son of David" has succeeded, and lives in every part of the globe, the heathen empire of Rome has utterly vanished.

989. *Why was the high priest Caiaphas able to utter the true prophecy, "It is expedient that one man die for the people, and that the whole nation perish not"? (John vi. 50)*

Because he had the prophetic gift in virtue of his "order," or office as high priest, to which it was annexed.

The Barren Fig Tree.

990. The gift of prophecy does not make a man acceptable to God apart from his personal character. It is supposed that Caiaphas exercised the sacrificial office alternately with his father-in-law Annas. (Luke iii. 2.)

991. *Why is it said of the Jews that "God had blinded their eyes that they should not see"?* (John viii. 10.)

The meaning is, that as a punishment for their innumerable treasons against him, God had withdrawn his grace from them and left them to the natural blindness of their own hearts.

992. "They could not believe because they would not. For as it is the glory of the will of God that it cannot be averse to its own glory, so it is the fault of the will of man that it cannot believe."—(St. Augustine.)

993. *Why did Jesus Christ pronounce a curse upon the barren fig-tree?* (Matt. xxi. 19.)

St. Chrysostom thus expounds the passage in which it occurs:—

994. "By the fig-tree was represented the Jewish synagogue; the hunger of Christ was a figure of his extreme desire of finding it productive of good works answerable to the pains he had taken for more than three years. The leaves were their pompous show of exterior service, the barren foliage of legal rites void of the internal spirit and good works, the only valuable produce of the tree. By the withering of the tree subsequent to Christ's imprecation, the rejection and utter barrenness of the synagogue are represented. Our Saviour had no equity in the tree. It was an occasion to him to show that though he had often exercised his miracle-working powers for the benefit of the Jewish people, he could also threaten and punish." (St. Chrys. Hom. 68.)

995. *Why did our Saviour say, "In my Father's house are many mansions"?* (John xiv. 2.)

To inform us that in heaven (his Father's house) there were prepared different degrees of happiness and glory, for the different orders of saints.

996. *Why did our Saviour say, in reply to the request of Philip to be shown the Father, "He that hath seen me hath seen the Father"?* (John xiv. 9.)

Because he thus declared his equality with the Father as God.

997. As if he had said "When you see me, you see not a man only, but God, equal to the Father in all things"—(St. Chrysostom and St. Cyril.)

Last Admonitions of Christ

998. *Why did Jesus Christ promise his apostles that the miracles they should after his ascension perform should be greater than those he had on earth performed?* (John xiv. 12.)

Because, his visible presence being withdrawn from them, they would require a larger degree of the miracle-working power in order to convince the unbelieving world of the divinity of their message.

999. *Why did our Saviour, being equal to the Father in all perfections, say, "the Father is greater than I"?* (John xiv. 28.)

Because, although as God he was equal, as man, being clothed with the infirmity of mortal flesh and bearing the penalty of man's transgression, he was less than the Father.

1000. *Why did Jesus Christ speak of his keeping the commandments of his Father, if he was equal to him as God?* (John xv. 10.)

Because he was here speaking of himself as man, and setting us an example that we must not only believe in God but keep his commandments.

1001. This the tenth verse expresses thus.—"If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." Here we naturally infer two things—1. That Jesus Christ as God has the power of imposing commandments. 2. As Christians we prove our love to Christ by keeping them.

1002. *Why did our Saviour say, "A little while, and ye shall not see me; and again a little while, and ye shall see me"?* (John xvi. 16.)

The meaning is: After a little while—only a few hours—since these words were spoken during the last week of his earthly life—Jesus would be taken from them by death, and after three days they should again see him—at his resurrection. He would after that remain with them some few weeks, and then would ascend to the Father.

1003. Some writers interpret the passage thus.—"After a few short days you shall see me depart to the Father; again after a little while, after the trouble of this life, here called 'a little while,' you shall be reunited to me in the kingdom of my Father, whether I go in order to prepare you a place."

Preparations for the Last Supper.

1001. *Why did our Saviour, previous to his passion,* admonish the people to follow the good doctrine, and to abide by the authority of the Pharisees while they shewed their bad example? (Matt. xxiii.)*

He did so lest anything he had said against the evil lives of the Jewish leaders should be understood to throw discredit upon the "chair of Moses," or the official character which, as teachers and expounders of the law, the scribes and Pharisees inherited.

1002. The obvious inference is, that ministers of authority are not to be despised when they teach, because, through the frailty of human nature, they may sometimes or even habitually contradict their teaching by an unworthy life.

1006. *Why were the disciples directed to procure for the paschal supper a large upper room furnished?*

This question is best answered by showing the arrangement of an Eastern house which was in most instances as follows:—

1007. The lower floor was occupied as a store. Here were deposited the provisions, corn, fruit, oil, etc., necessary for the household. The lampara from the jars, and the oil from the fruts, rendered the place unsuitable except by the mules and other cattle which belonged to the family. The floor above this was used for the ordinary purposes of living. Here cooking, eating, and general domestic life took place. Above this the upper room was situated, and in the portion at the upper end of which the possessor was capable of exhibiting. The room is both higher and larger than those below. It generally had wide projecting windows, and the floor was so much extended in front beyond the lower part of the building, that the projecting windows considerably overhung the street. In such

* By the word "passion" is understood the great sorrows of various suffering borne by our Lord, in what is known as the Holy Week, or the week commencing with the Sunday on which he rode triumphantly into Jerusalem, and ending with Good Friday, when he expired upon the cross. In the "Litany" used in the Established Church of England, the petition, "By thy cross and passion" occurs; and in a note to Dr. Mart's edition of the Common Prayer, upon that petition the following occurs.—"The ancient Fathers of the Greek Church, in their Litany, after they have recited all the particular pains in Christ's passion, as they are set down in the four gospels, and by all and every one called for mercy and deliverance, as here we do, added after all, and shut up all with this petition, 'By thine unknown sorrows and sufferings, good Lord have mercy upon us, save and deliver us;' for he felt more of them than we know, or can distinctly express."

The Last, or Lord's Supper.

an upper room, secluded, spacious, and convenient, the Lord's Supper was instituted, and in a solemn discourse, at which many of the apostles were present, full of sleep, and falling down from above, was taken up dead. (Acts xx. 6.)

1008. *Why did our Saviour, in sending his disciples to prepare the supper-room, say, "My time is at hand?"*

Because such was the common expression used to denote the near approach of a person's death.

1009. *Jesus Christ, in all his discourses with his disciples or to the people, always used the phraseology of the Hebrews. Would then it not be necessary to consider that Jesus Christ had a certain Hebrew language, which admitted a number of expressions of a figurative nature? Consequently his use of the word "time," and the nearness of death its inevitable termination,*

At the command of Jesus, the apostles went to engage a room for the celebration of the pasch or passover. If anything was wanting to confirm them in their belief in the divine character of their Lord, his conduct on this occasion might well have suggested it. They were sent to proceed towards Jerusalem. When they had reached it, as they entered the city, they found a man carrying a pitcher of water. They went to follow him, for he had said that he knew of a certain house. They were then conducted to him in the city. "The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?"

It is probable this man was a perfect stranger to them, and except by fame knew nothing of Jesus Christ. He had a house, and therein a certain room—known in this instance above all known habitations in which the Master desired to eat the passover. At this, where no objection, he submits to the request, or rather the command, made by the apostles, and yields possession. "And they made ready the passover."

1010. *Why is the Last, or Lord's Supper so called?*

Because it was last instituted by Christ, as the last act of his ministry, in company with the apostles, after he had supped with them, and immediately before he went out to be delivered into the hands of his enemies.

1011. *Jesus Christ, in all his discourses with his disciples or to the people, always used the phraseology of the Hebrews. Would then it not be necessary to consider that Jesus Christ had a certain Hebrew language, which admitted a number of expressions of a figurative nature? Consequently his use of the word "time," and the nearness of death its inevitable termination,*

At the request of the apostles, and in order to show the Lord's Supper to the apostles, Christ said to them, "I have eaten and drunk of this cup, ye shall also eat and drink of this cup." (1 Cor. x. 26.) In this passage St. Paul adds his testimony to the obligation and perpetuity of the observance.

Origin of the word Sacrament.

1012. *Why did our Saviour, previous to the institution of the Lord's Supper, wash his disciples' feet?* (Luke xiii. 5.)

1. As an act of humility. It was an exemplification of his own precept, "He that is greatest among you let him be the minister." 2. To show that cleanness of heart was necessary as a preparation for the reception of the sacrament.

1013. *Why did St. Peter object to our Lord's performing such an act of humility towards him?*

Because, failing to perceive its hidden meaning, he thought the act derogatory to the dignity of Jesus Christ.

1014. Although the most ardent and generous-minded of the apostles, St. Peter was undoubtedly the humblest.

1015. *Why did Jesus, before instituting the Lord's supper, take the cup, and give thanks, saying, "Take this, and divide it among yourselves"?* (Luke xxii. 17.)

Because it was the custom with the master of the feast to take such a cup, to bless it with ceremony, then drink of it, and pass it to the guests.

1016. The modern Jews still observe this custom, not only at the passover, but on all other great feasts. The father of the family pours wine into a cup, takes it in his right hand, elevates it, blesses it, tastes, and gives it round to the invited. Our Saviour, on the occasion in question, complied with the ordinary custom.

1017. *Why did our Saviour add to the above words, "For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come"?*

He intimated that from that moment until his resurrection he would not do so; that he did so afterwards is probable from Acts x. 41.

1018. *Why was the Lord's Supper called by the name of a sacrament?*

From the very nature of the rite, which, in its primitive form, was a solemn pledge of fidelity made to the person instituting it.

1019. The word sacrament is derived from *sacramentum*, a Latin word, the name of an oath. I find it used by the poet, "He gave his faithful pledge to the standards," a translation by the tribunes to the legionaries of the Roman army.

The Church of England's definition of a sacrament is found in the Catechism,

Meaning of the Sacrament.

thus stated — "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

The Roman Catholic definition is as follows:—"A sacrament is an outward sign of inward grace, or a sacred and mysterious sign or ceremony ordained by Christ, by which grace is conveyed to our souls." (*Catechism, Romanum ad Romanos*.)

Among those professing Christianity who belong to neither of the above communions, a different sense is put upon the word sacrament. With such, a sacrament is an external rite designed to represent what is spiritual and invisible, to be used as a means, like the reading of the Scriptures, or the frequenting of a place of worship, for purposes of moral improvement. It is universally agreed that a sacrament is something external, consisting either subjectively or objectively, some other thing of spiritual or moral nature, and that it should have been instituted by Christ or by the apostles. Of the sacraments Protestants admit two, Baptism and the Lord's Supper. Roman Catholics and Greeks admit two, Baptism and the Lord's Supper. The Eastern Church admits six, viz., 1. Baptism, 2. Penance (or Confession), 3. Eucharist (Lord's Supper), 4. Confirmation, 5. Extreme Unction (Anointing the Sick), 6. Holy Orders, 7. Matrimony.

1020. *Why have disputes arisen among Christians with reference to the words of institution used by Christ at the "last supper"?*

Because of the different interpretation put upon them by different sections of the church—one section preferring the literal and grammatical sense, and another the figurative sense.

1021. *Those who are thus stated:—The literal sense of the words, "This is my body," is held by the Roman Catholic, the Greek, and a portion of the English Established communions. The figurative sense is held by the German Reformed Churches, the Geneva Confession, the Low Church Evangelical party (holding the great majority of the Church of England), and the whole body of Protestant dissenters.*

1022. *What is the difference between the literal and the figurative sense of these words?*

By the literal sense, those who hold it understand that in the Lord's supper the body and blood of Christ are in some mysterious way actually received; by the figurative sense it is understood that the presence of Christ in the sacrament is not actual or real, but symbolical only.

1023. *Why did our Saviour, while seated at table with his apostles during the Last Supper, speak of one of them being about to betray him?*

1. Because this would be another proof to them of his

A.C. 33.—Conclusion of the Last Supper

divine foreknowledge; and, 2, because thus an opportunity was given to Judas to repent of, and abandon his contemplated treason.

1024. *Why did Judas ask, with the rest of the apostles, "Is it I"?*

Because for a moment, being ashamed of his treachery, he sought to conceal it by a hypocritical show of innocence.

1025. Jesus had previously pointed him out in those words, "He that dippeth his hand with me in the dish, the same shall betray me." And here it may be well to remark the striking fulfilment of prophecy. It had been said in Psalm xli. 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

1026. *What is the meaning of "he that dippeth his hand with me in the dish," as applied by our Lord to Judas?*

It was the custom at that time to eat with the hands only, and without the assistance of forks, which were not introduced till many centuries after.

1027. *Why is it said by the evangelist (St. Luke xlii. 3), that Satan now entered the heart of Judas Iscariot?*

Because, having rejected the opportunity of repentance offered him by his Master, he gave himself up to the power of the fiend.

1028. *Why did our Lord and his apostles sing a hymn previous to the conclusion of the Last Supper?*

Because such a practice formed part of the paschal solemnities among the Jews, which Christ and his followers were strict in maintaining up to the moment of their abolition.

1029. The hymn which was sung is generally supposed to have been the latter part of the "Hallel," or series of psalms prescribed by the ritual of the period, viz., Psalms cxv. to cxviii, the first two being sung before and the other four after the passover.

From this present and the present of the psalm (Eph. v. 19, etc.), "Speaking to yourselves in psalms and spiritual songs," the authors of hymnology at present at variance with the Christian Church have taken their rise.

1030. *What was the situation of Calvary?*

It was adjacent to Jerusalem, on the east side, over the brook Kidron, and at the foot of the Mount of Olives.

A.C. 33.—The Agony in the Garden.

1031. The term Gethsemane means "garden of olives." The place was a small plot, or enclosure, occupying part of a level space between the Brook Kidron and the foot of the mountain. The place, as now pointed out, corresponds in every particular with all the conditions of the Scripture narrative. It is about fifty paces square, and is enclosed by a wall of no great height, formed of rough loose stones. Eight very ancient olive trees now occupy this enclosure, some of which are of a very large size, and all exhibit symptoms of decay, clearly denoting their great age. The garden at present belongs to one of the monastic establishments, by the members of which the young trees have been planted to supply the places of those which have disappeared.

1032. *Why did our Lord, during his agony in the garden, become "exceedingly sorrowful even unto death"?*

The cause of his grief was not the fear of suffering, since he took upon himself human nature to suffer and to die for us; but the cause of his grief was the unhappy state of Judas, the scandalous disciples would take at his passion, the reprobation of the Jewish nation, and the destruction of the miserable city of Jerusalem.

1033. *Why did our Lord pray that the cup of his sufferings might pass from him?*

Because there was in the person of Jesus Christ two distinct natures—that of God, and that of man. While the former could not suffer, the latter was amenable to human anguish, under the influence of which our Saviour thus prayed.

1034. A commentator says.—"Christ our Redeemer was truly God, and as truly man. And being 'made man' by a real union of his divine person and nature to our weak and infirm human nature, he likewise took upon him our infirmities, and our griefs. We must consider him as man when we read of his being tempted in the wilderness, when he wept at the grave of Lazarus; as often as we read of his praying, and redoubting his prayer, as in the garden, when we find him afflicted with fear, sadness, and grief; for though, as God, he could prevent and hinder these passions and affections natural to man, yet he could permit them to touch his human nature. As he permitted himself to be seized with hunger after fasting forty days, so he permitted his human nature to be seized with fear and grief in the garden of Gethsemane.

1035. *Why did the chief priests and the captains (i.e., the Romans) covenant with Judas to betray Jesus?*

Because, although they might easily have apprehended him openly in the day-time, they feared to do so, the people being

A.C. 33.—Betrayal of Christ by Judas.

greatly divided in opinion as to the character of our Lord, and likely to interfere in his behalf.

1036. The Jews and Roman governor were equally in dread of a tumult. The former, consistently with their practice of straining at gnats and swallowing camels, wished to keep themselves *legally clean for the Passover*, while they were equally desirous of crucifying Jesus as a *preliminary to its celebration*. The latter was anxious to have the province under his care in a well-ordered state, as upon his behaviour and the prosperity of the country his hopes of a "triumph" at headquarters entirely depended. This was why the Jews and "captains" (Luke xiii. 1) "sought opportunity to betray him in the absence of the multitude."

1037. *Why did the "band" who arrested our Saviour carry lanterns?*

Because the situation of the garden, in the deep ravines on the western side of Olivet, was such, that although the full moon (at the Passover) shone, its rays would not reach the spot so as to enable them to distinguish objects clearly without their assistance.

1038. Lanterns and torches formed part of the equipment of soldiers in marches and attacks by night. Illustrations of this fact are presented by the remains of the Egyptian monuments.

1039. *Who was Pontius Pilate?*

He was the fifth Roman procurator or governor of Judea, successor of Valerius Gratus, and was appointed to his office by the Emperor Tiberius, in the thirteenth year of his reign (A.D. 28).

1040. *Why did our Saviour, in reply to the question of the high priest whether he was the Son of God (Matt. xxvi. 61), reply, "Thou hast said," instead of "Yes" or "No"?*

Because the former was the usual mode of delivering an answer in the affirmative.

1041. The formula of assent or affirmation was as follows:—"Thou hast said," or "Thou hast rightly said." We are informed by the traveller Ar. J. that this is the prevailing mode of a person's expressing his assent or affirmation to this day, in the vicinity of Mount Lebanon, especially when he does not wish to assert anything in express terms. It was not in the ordinary course of our Lord's practice to proclaim his own dignity, especially before sinners. He had cautioned his followers not to throw pearls before swine.

1042. *Why did Peter deny Christ?*

Because he was entirely overcome by his fears and the

A.C. 33.—Jesus led before Pilate.

horror of the situation, when he saw his Master a prisoner in the hands of his enemies, and the whole of his followers, excepting two or three persons, dispersed.

1043. Peter's denial was the act of his lips, an act to which his heart was in no way a party. While he declared his knowledge of his Divine Master, his whole soul was torn by a sense of the treason that he was committing, accordingly he went out after the third denial "and wept bitterly." This weeping for his fault would appear to have remained a constant trait of St. Peter. He has been chosen as the New Testament model of penitents, and a tradition informs us that during the remainder of his mortal career his tears would flow whenever he heard the crowing of a cock.

1044. *Why did our Lord allude to the cock crowing in his prophetic declaration to St. Peter?*

Because of the method in use among the ancients, and especially the Romans, of dividing the night into periods, two of which latter were marked as "the first" and "second cock-crowing."

1045. The periods of the night were thus distinguished — If it were (or were) night) was the end of one and the beginning of another day; *medie noctis bellatio* was about the time alluded to in "Macbeth :"—

"Macbeth. What is the night?

"Lady Macbeth. Almost at odds with morning which is which"—

when only the most northern stars are seen revolving, *quidvis* is a cock crowing, *contine* is a cock crowing over *contine*. Thus the two cock-crowings were understood, and hence the expression, "Before the cock crow twice I shall deny me thrice." (Mark xiv. 30.)

1046. *Why was our Lord taken before Pilate, the Roman governor?*

Jesus having been betrayed, apprehended, and found guilty of blasphemy by the Jewish Sanhedrim, was delivered to Pilate, in order to undergo the punishment of death, according to the law in that case provided.

1047. *Why did not the Jews themselves put Jesus to death as they had the will to do?*

Because the power of life and death had been taken from them by their Roman masters.

A C 33 The Petters' Field Purchased.

1048. *What is the meaning of the word "Gabbatha" or "Lith stratus," the name given to Pilate's hall or judgment?*

It signifies literally "stone-paved," is an adjective, but is applied substantively by Greek writers to denote a platform of stone.

In the *Acts*, chapter 22, was a meeting held, and the Jews of the assembly began to quarrel with Paul. It was then that one of the officers of the Roman praetorium, relating that John the Baptist had been executed, took occasion to make a discourse of ten or twelve verses, ready prepared, that whenever he came, they might be read, and that he was hence it has been inferred that the tribunal of a tribunal paved with stone. Hence it was a roofless hall or court appears from the passage (*John xvi. 20*), "I can expose themselves to too close a contact with the governor,"

1050. *Why was the "Jewish field" or "Jewish field" purchased with the thirty pieces of silver, which of the Jews had repaid, returned to his employers, the Jewish priests?*

1. Because this field was an exhausted quarry of fuller's earth, no longer of use for its original purpose, and, therefore,



JEWISH SHEKEL.

to be easily purchased. 2. Because the still extant properties of the soil were good for rapidly decomposing bodies deposited therein. 3. Because the Jews were forced blindly, or in spite of themselves, to fulfil the word of the prophecy even to the very letter. (Refer to *Zech. xi. 12, 13.*)

4. The petters' field was called *Academa*, or *Healdema*, or *the field of the dead*, because purchased with dead money. It was used to bury those who as

A.C. 33.—Jesus is Scourged.

[illegible]

1052. *Wlad Pilote, who returned no hatred personally
towards our Lord, deliver him to the soldiers to be scourged!*

1. Because it was part of the usual mode of procedure, but, when a criminal was condemned to the cross, he should previously suffer the penalty of scourging. 2. Because he wished, by this apparent severity, to soften the minds of the Jews towards Jesus, and induce them to consent to his liberation.

1053 Why did th soldiers mock Je us, putt. g a scarlet
cloak upon him, a reed in his hand, and a crown of thorns upon
his head?

Because, belonging to the basest drags of Humanity, and hearing that Jesus had been condemned as an aspirant to kingly honours, they thought to curry favour with the Jews by a burlesque of the ceremony of coronation.

[illegible]

1051 *Why did the Jews spit in our Israel's face during his humiliation,*

Because it was an act of thorough contumely—a punishment which, in her opinion, carried with it a lasting disgrace.

15. Like all their other assertions, this is supported by the identity of the Messiah, who was to come. In every age, we see a

A.C. 33—Pilate condemns Jesus to Death

foreshown as one that should be guarded against his person (see Isaiah 53), "I did not say face from shame and spitting." The act of spitting, even upon the ground, was considered insulting by many Eastern nations—how much more the spitting in the face.

1056. *Why was our Lord sent by Pilate bound to Herod?*

Because he was very desirous to rid himself of the odious task of condemning and punishing Jesus, and thought that he had thus found a ready means of doing so.

1057. Pilate eagerly caught at the fact that Jesus was a Galilean, and consequently a subject of Herod's. But an law strictly prohibited a man's being tried or punished by any other than his proper ruler.

1058. *Why did Herod mock Jesus?*

Because, so far from regarding him as a character dangerous to the state, or likely to subvert it, he mistook our Lord's meekness for imbecility.

1059. This very meekness, however, had been pointed out by the prophets in that well known passage, "He was led as a sheep to the slaughter, and as a lamb is dumb before his shearer, so opened he not his mouth."

1060. *Why did Pilate, partly against his own inclination, condemn Jesus to death?*

Because he was actuated by a motive of self-preservation, being afraid as much of a rebellion of the Jews, incited by their priests, as of their representing him to Caesar as one disaffected to the imperial rule.

1061. *Why did the act of sending Jesus to Herod have the effect of reconciling the latter with Pilate?*

Because Herod took it as a compliment on the part of Pilate, and was greatly pleased that the Roman governor should respect his (Herod's) territorial prerogatives.

1062. There were special reasons why Herod should be pleased with the conduct of Pilate. The former, a weak but ambitious prince, stood then greatly in need of the countenance of the powerful Roman ruler. His guilty connection with Herod has been well shown in a network of intrigues and plots for his destruction. Moreover, together with Herod, he used it in extension of his territorial power. Some time after the events he was induced to visit Rome, and to solicit from the Emperor Caligula the title of king of Judea. Doubtless he felt the importance of securing the friendship of Pilate, and this may have been at the root of the motives which induced the reconciliation.

A C. 33.—The Carriage of the Cross.

1063. *Why was the murderer Barabbas released?*

Without any sanction on the part of the law, it had grown customary for the governor to release a prisoner at the Feast of the Passover. Pilate, in his conviction of the innocence of Jesus, wished to throw his death on others, and, therefore, gave the people the option of the life of Barabbas or that of Christ.

1064. Instigated by the priests and their own vile passions, they saved the murderer, and demanded the execution of our Lord. Should it be worth asking, Who was Barabbas? it may be sufficient to say that he formed one of a class of braves, or dagger-men, who, availing themselves of the unsettled state of Judea, lived under the name of Saccari, in a state of guerilla warfare, which they carried on under various pretexts, both against the Romans and their own countrymen.

1065. *Why is Jesus Christ represented by St. Matthew as carrying his own cross, while St. John describes its carriage by one Simon, a man of Cyrene?*

Because of the different nature of the accounts received of these facts by the two evangelists. The former represents what took place at the commencement of this dolorous procession, when the cross was undoubtedly laid upon Jesus. The latter relates what he saw, when Jesus having fallen more than once beneath its load, the man of Cyrene was impressed by the guard and made to assist in the carriage of the cross.

1066. St. Luke says (xix. 20), "They laid it [the cross] upon one Simon, a Cyrenian, coming out of the country, and in him they laid the cross that he might bear it after Jesus." Whether it was that they made Simon carry the whole cross, or whether he only bore it up behind is not expressed.

1067. *Why did our Lord bid the pious women who followed him on his way to Calvary weeping, "to weep for themselves and for their children"?*

Because he foresaw that within the lifetime of many of them those dreadful events would come to pass connected with the siege and destruction of Jerusalem.

1068. Christians are not forbidden by this text to weep in compassion for the sufferings of Christ, but they are not to let these sufferings cause them to forget the end for which they were undertaken, namely the salvation of human souls.—(Calmet.)

A C C The Crucifixion.

1069. *Why was the mount, or mountain, of Calvary so designated?*

Because the Latin word *Calvaria* (in English *Calvary* in Greek *Kranion*, and in Hebrew *Golgotha*) signified "the place



THE CRUCIFIXION.

of a skull"; and the spot was marked by the frequent presence of that sign and emblem of the many malefactors who had been decapitated there. (Upon this see also par. 1111.)

1070. *Why was Jesus Christ crucified at Mount Calvary?*

Because that was the common place of execution, and was adjacent to the city.

1071. According to an old tradition preserved by many others, the same day as Jesus, this spot was the very one where Adam had been murdered, the foot of the cross

A.C. 33—The Humiliation of Jesus.

resting exactly upon the skull of the first man, or upon the portion of earth which had replaced it.

1072. *Why did our Lord suffer death by crucifixion and not by any of the modes usual among the Jews?*

Because his death, although brought about by the urgent and riotous solicitations of the Jews, was really the act of their Roman masters.

1073. "The cross," says Jalu, "was the punishment inflicted by the Romans on servants who had perpetrated crimes, or robbery, assault, and rapine, among which last Jesus was reckoned, on the ground of his making himself king or MESSIAH.

The words in which the sentence was given were as follows:—"Thou shalt go to the cross." The person, who was subjected to this punishment was deprived of all his clothes, excepting a nothing and the loins. In this state of nudity he was bound to the cross, but not generally with wires. Such was the severity of this flagellation that numbers are found under it. Jesus was crowned with thorns and made the subject of mockery, but nothing of this kind could be legally done, or in other words, acts of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, merely to the petulant spirit of the Roman soldiers."

1074. *Why did our Saviour submit to these extra degradations which he could, as God, have prevented?*

Because He chose to set an example to his disciples and future followers, of an entire and perfect abnegation.

1075. The criminal having been beaten was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill near the public way and out of the city. The place of execution at Jerusalem was a hill to the north-west of the city. The cross or post, otherwise called the *propitiuus*, or *refugee* tree, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles, near the top, so as somewhat to resemble the letter T. The crime for which the person suffered was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of anything on which the feet of the person crucified rested. Near the middle, however, of the perpendicular beam there projected a piece of wood on which he sat, and which answered as a support to the body, since his weight might otherwise have torn away the hands from the nails driven through them. The cross, which was erected at the place of punishment, bore there three fixed in the ground, rarely exceeded ten feet in height. The victim, perfectly naked, was elevated to the small projection in the middle, the hands were then bound by a rope round the transverse beam, and nailed through the palm.*

* The above is Jalu's account of the ordinary mode of procedure; others say that the cross being laid upon the ground the victim was stretched upon and

A.C. 33. -Circumstances attendant upon Death by Crucifixion.

The position which is taken by some, viz., that the persons who suffered crucifixion were not in some instances fastened to the cross by nails, but were merely bound to it by ropes, cannot be proved by the testimony of any ancient writer whatever. That the feet as well as the hands were fastened to the cross by means of nails, is expressly stated in the play of Plautus, entitled "Mostellaria," Act i. Sc. 1. 12. In regard to the nails of the feet, it may be further observed that Gregory Nazianzen has asserted that one nail only was driven through both of them, but Cyprian "De Passione," who has been repeatedly quoted by our authors, and is a consequently in this case the better authority, states on the contrary, that two nails or spikes were driven one through each foot. Crucifixion was not only the most ignominious, it was likewise the most cruel of punishments; so much so, that Cicero exclaims: "Away with the very thought of it from the minds of men!"—(In Verrem, V. 63 et 68.)

1076. *Why was crucifixion the most painful as well as the most ignominious of deaths?*

Because it was the most lingering; the victims frequently surviving till the third day, and then dying of mere exhaustion.

1077. No wounds are more painful than those inflicted in crucifixion. They are at once what surgeons term *punctured, lacerated, and contused*, which are the three most serious varieties of that species of injury. Insuper, on top of the gravity of the wounds themselves, the danger is much increased when they occur in such parts as the palm of the hand or the sole of the foot, in which nerves, fascia, tendons, and the respiratory, preonimate, tissues which, when so injured, reflect the mischief into the constitution more largely and more violently, giving rise to unmanageable tremors & fever. In many very sensitive constitutions, the immediate shock of the act of crucifixion itself would hardly be relieved from. If, however, the victim should have sufficient constitutional power to support reaction, the intense agony produced by the weight of the body suspended on the raw palms in contact with the nails in the hands, and by the inflammatory swelling of the palmar and plantar tissues pressing against the riveting iron, as a counterpoise of the body, is one of the principal agents in the production of that exhaustion which terminates the frightful scene.

If the sufferer lived many hours, the injured parts after ulcerating would become gangrenous; great general depression of the vital powers would ensue, with ineffectual and cold sweats, the circulation would be hurried and feeble, the breathing short and frequent, and the patient would rapidly sink, the force of pain being lessened, but the sense of anxiety and prostration augmented towards the last.—(Dr. Dorrington in "People's Bible Dictionary.")

fastened to it. When this had been done, the lower end was placed near the hole or socket prepared for it, and the cross, with its fearful burden, drawn up by a rope and pulleys.

A.C. 33.—The Title upon the Cross.

1078. *Why was the cross of Jesus Christ placed in the midst, between those of the two robbers?*

As an additional mark of disgrace, to show that in the opinion of his executioners he was the greatest malefactor of the three.

1079. *Why does St. Matthew say (xxvii. 34) that both the robbers blasphemed, while the other evangelists speak of only one of them doing so?*

At first both reproached our Saviour, but upon witnessing the awful prodigies incidental to the crucifixion, one of them was converted and craved forgiveness.

1080. *Why was the death of our Saviour by crucifixion as degrading to the Jews as it was ignominious to the person who endured it?*

Because as not being a Hebrew punishment, but essentially a Roman one, it marked most clearly the entire subjugation—morally and materially—of the Jewish people to the yoke of their Gentile conquerors.

1081. The punishment continued in use no longer than the reign of Constantine, when it was abolished by the influence of the Christian religion. Examples of it are found in the early part of that emperor's reign, but the reverence which at a later period he was led to feel for the cross induced him to put an end to the practice. Such was a worthy effect of the cross, which is the symbol of the largest philanthropy and the truest love.

1082. *Why was the title or inscription set over the cross*

IN
AZAPENIC
NAZARENVS

POSITION OF THE TITLE, OR TITTLES, OVER THE CROSS.

A.C. 33.—The Title upon the Cross.

written in three languages, namely, in Hebrew, Greek, and Latin?

Because people of all languages had been collected at Jerusalem to celebrate the Passover, and according to the Roman law it was necessary that the cause of death should be set forth intelligibly to all passers-by.

1083. The tablet or *titulus* bearing the record of the crime is said to have been found by Helen, called St. Helen, mother of Constantine the Great, and by her conveyed to Rome, where it was preserved in the church of the Holy Cross, and at length, in 1192, to have been again brought to England for the use of the altar of the same church where it was altered, or repairs. From the altar, at which is a false note of a part of the tablet, it will be observed that the words, "Infirmally to ancient custom a Helen" are read from right to left. The inscription, therefore, is with the statement of St. Jean, presenting traces of the Hebrew first, then the Greek, and then the Latin. The Hebrew inscription, the Latin the second. The last preserved full the word NAZARETH, written with two letters, apparently N and E, the word N, would make REX, so that, as St. John states, "and thus appears to have read, 'Jesus of Nazareth, King of the Jews,'" and, consequently, confirms the supposition that Jesus had suffered death for high treason against the Roman sovereignty.

1084. *Why did Pilate refuse the request of the Jews to alter the title "JESUS OF NAZARETH, KING OF THE JEWS," which he had set up over the cross?*

Because he was exasperated with them for their impertinence and obstinacy in forcing him against his own sense of justice to put Jesus to death.

1085. Nothing could be more ignominious to the Jews than to label one of their nation, and evidently a strict observer of his law, put to death *as he was their king, and they believed him to be no other than*. The very violence caused them to create their lives. Had they been moderate, Caligula would have granted them, as he had every way to do, consistent with his policy, to

1086. *Why did the soldiers divide among them the garments of Jesus?*

As a greater mark of ignominy; such a course being permitted only in the cases of the vilest and most worthless of malefactors—with men who possessed nothing more than their garments.

1087. In order to be spared this last insult, it was usual for the friends of the criminal to pay a bribe to the executioners. That our Lord suffered himself to be thus humbled—that he permitted his disciples and "brethren" to be driven from

A.C. 33.—The Penitent Thief Pardoned.

him, whether through their own fears or old enmity, was consistent with that mysterious law of suffering and humiliation which commenced at Nazareth, and was exhibited throughout his whole earthly career. One cause thus divested of Christ's garment was at the point of revealing the identity of Jesus as the Messiah.

"The dress of the Arabs is the part of the Holy Land, and, indeed, throughout Syria is a simple uniform, it consists of a bare shirt, descending below the knees, the legs and feet being exposed, the latter being sometimes covered with the hair of camels or asses' heads. A pair of wrap of coarse and heavy material, cloth, alone universally decorated with broad black and white stripes, passing vertically down the back, the stripes of one side are placed within for the other;—has been down the back since war—in this sense it is considered of great value. Here it is worn, and, as the form and material of our modern uniform differ from the other, and being worn of some woven from the hair of camels. It was the most ancient dress of the inhabitants of the country."—(Clarke's Travels.)

1033. *Why did Jesus promise the penitent thief that he should that day be with him in paradise, when it is certain that our Lord did not for some time afterwards ascend into heaven?*

Because he was pleased, in reward for the faith and testimony of that poor criminal, exhibited under such astonishing circumstances, to grant him a full pardon of his sins, both as to their guilt and punishment; and by a special privilege to admit him immediately after death to the company of the saints, which company, or the place where it was assembled, was made *paradise* by the presence of Christ.

1034. *Regarding this visit of the soul of Christ to the place of abode of the saints of the old law, see 1 Peter iii. 19.*

1090. *Why did our Saviour shortly before his death upon the cross address his mother, and commend her to the care of St. John?* (John xix. 26.)

St. Chrysostom answers this question thus:—"Though there were other holy women standing by the cross, Jesus Christ takes notice of none but his mother, teaching us by this what we owe to our parents, and that we are not to fail in our love to them even in our extremity."—(Hom. 81, in Joannem.)

1091. History informs us that we might naturally suppose to have been the one, the thickly inhabited site of the first Jewish colony, and for the most part of the earth, situated on the coast of the bay of Mount Carmel.

A.C. 33.—The Vinegar and Gall Offered.

1092. *Why did the Jews, in offering "vinegar mingled with gall" to Jesus upon the cross, place it upon a stick of hyssop?*

Because the day, being a high day—the eve of a great Sabbath—they thought thus to escape defilement.

1093. The fact of the Jews being upon the field of execution exposed them to probable defilement. In the Mosaic law the hyssop was largely used in purifications. See Exod. xii. 22, where a bunch of hyssop is directed to be dipped in blood and stuck on the lintels and the two side posts of the doors of the houses in which the Israelites resided. Also, Lev. xiv. 4, 6, 7, 2, on the case of the cleansing of lepers, and Num. xix. 6, 18, in preparing the waters of separation. By placing the beverage upon the long, red-hued hyssop, they concluded that thus they avoided actual contact with the suffering and almost expiring life of our Saviour.

1094. *Why did our Lord refuse the vinegar mingled with gall which was offered to him upon the cross?*

Because he would by that last act of self-denial consummate the sacrifice of himself to the offended majesty of heaven.

1095. The Jews in the times under consideration, while they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a diluted drink of wine and myrrh. The object of this was to produce intoxication, and thereby render the pains of crucifixion less sensible to the sufferer. This beverage was refused by our Saviour for a nobler reason than that stated above. He chose to leave with the faculties of his mind undisturbed and unclouded. It should be remembered that this sort of drink, which was probably offered out of kindness, was different from the vinegar which was subsequently offered to our Saviour by the Roman soldiers.

1096. *Why is the period of our Lord's suffering upon the cross, which we know was from twelve at noon till three in the afternoon, called "from the sixth to the ninth hour"?*

Because in the Jewish horology the day was reckoned from sunrise to sunset, the former period being called the first hour, and the latter the twelfth; at the equinox the first hour answered to our seven o'clock a.m.; and our twelfth or noontide to their sixth. Thus from twelve to three was, in the phraseology of that day and season, from the sixth to the ninth hour.

1097. *Why did Jesus Christ, at the moment of his death upon the cross, cry out "with a loud voice"?*

In this our Redeemer confirms what he had said to Pilate,

A.C. 33.—The Death of Jesus Christ upon the Cross.

"I have power to lay down my life, and I have power to take it up again;" for he cried with a loud voice, and at the very hour of the evening sacrifice, to show that it was the effect of his own will that he died.—(St. John Chrysostom, Hom. 89.)

1098 The centurion mentioned by St. Mark (xv. 39) was so convinced that, humanly considered, no sufferer upon the cross at such a moment could cry out with a *loud voice*, that he was at once made to believe in the supernatural character of Jesus, and exclaimed, "Truly this man was the son of God." This centurion, according to St. Chrysostom, was afterwards a martyr for Christ.

1099 *Why was it that our Saviour survived so short a time after his being nailed to the cross?*

Because, physically speaking, of the extremely exhausted state in which his highly-impressible nervous system must have been at the time of his crucifixion.

1100 "It is impossible for us," says Dr. Derrington, "at all to appreciate the depressing and exhausting effects of the mental agony with which the Saviour of the world contemplated the awful termination of his earthly career—an agony of which we have seen such evidence in the garden of Gethsemane the previous evening, and in his last cry upon the cross. Great decisions were made upon his bodily and mental energies during the last days of his life—the total loss of that rest so necessary to nerve the body the night before his trial—the cruelties and outrages that preceded the crucifixion, and a further separation from the expression of all human sympathy and encouragement after his capture—all acting upon a nervous system the most finely tempered and the most sensitive the world ever saw—would necessarily leave him in a state of prostration, incapable of long bearing the mortal agonies of the cross."

1101. *Why did not the soldiers, as was the usual custom, break the legs of Jesus Christ as he hung upon the cross?*

1. Because there was no necessity for it, he being already dead. 2. Because they were withheld by the hand of God from doing so, it having been prophesied that "not a bone of him shall be broken." (Exod. xii. 46.)

1102. Although the passage in Exodus is applied to the treatment of the paschal lamb, its reference to this particular circumstance in our Lord's passion is declared by the evangelist, who emphatically states that it was done, or omitted to be done, in order that the Scriptures might be fulfilled. Ordinarily the crucified person remained suspended by the cross until he died, and the corpse had become putrid,

A.C. 33.—The Flowing of the Water and the Blood.

while he exhibited any signs of life he was watched by a guard, but they left him when it appeared that he was dead. An exception, however, to this general practice was made by the Romans in the case of the Jews, whose laws prescribed the interment of criminals before the next day. As the Jews had a sufficiently fasted person were buried on the same day. When, therefore, there was not a prospect that they would die on the day of crucifixion, the executioners hastened the extinction of life, sometimes by leading a fire under the cross, as to as to locate them with the smoke, at other by sitting loose wild beasts upon the cross, or by breaking their bones upon the cross with a mallet, as when an animal, or by piercing them with a spear, in order that they might be at once buried."—Jahn.)

1103. *Why did the soldier pierce our Lord's side with a spear?*

Because that was the most effectual way to ascertain whether the victim had expired or was still alive.

1104. By the position of the side of the man which flowed, namely, the flow out of blood and water, was implied the innocence of Balaam and the death of Jesus. The position of the side of Jesus is a very important part in the history of the crucifixion, namely, as the circumstances attending it preclude the possibility of his having been removed from the cross before death, and, therefore, of his having been resurrected. A rationalist would object, saying the resurrection. Modern physicians have, however, facts and go to prove that the flow of blood and water from the side was a natural occurrence and a certain proof, and that it could have taken place only in the case of a subject already some time dead.

1105. *Why is the fact of the flowing of the blood and water from the wound in our Saviour's side related only by St. John?*

Because he was the only evangelist who actually witnessed the death of Jesus Christ, and this was a circumstance of which only an eye-witness would have taken notice.

1106. "There is just such a circumstance," says the eminent medical authority would have had before quite as good as from any thing necessary to the general truth of the story, might easily be omitted from the proceedings from persons who did not behold the crucifixion, and it is just the kind of event that an eye-witness like John, who seems to have been at the cross, and who was with him, did not, would not omit the time and the manner of the event afterwards. This difference between the synopsis of St. John's gospel and the account with our general experience of the manner in which his oral narratives of the same event came to differ, as to afford the most satisfactory kind of testimony to those who understand the general nature of historical evidence."

A.C. 33.—Prodigies following thereupon.

117. *Why was the veil of the temple rent in token of the moment of our Lord's death?*

1. Because at that moment, by the very fact of the Lord's death, the old dispensation was done away with, the temple, with its ceremonial worship, now being rendered useless, and being superseded by the new law and testament. 2. As a natural result of the earthquake which ensued, when the God of nature yielded up His human existence for the sake of mankind.

118. *Why was the sun darkened, the moon turned to blood, and the stars fell from heaven, in token of the moment of our Lord's death?*

1. Because the sun, moon, and stars, being the visible symbols of the Trinity, the Father, the Son, and the Holy Spirit, were thus symbolically represented as being crucified with Christ. 2. As a natural result of the earthquake which ensued, when the God of nature yielded up His human existence for the sake of mankind. (Sandy's Travels.)

119. *Why was the earth rent open, and the graves opened, in token of the moment of our Lord's death?*

1. Because supernaturally the death of Christ was the cause of the opening of the prison doors of the grave, he being "the first-fruits of them that slept," and the one only means by which the dead could rise again to immortal life. 2. Because

As the sun, moon, and stars, being the visible symbols of the Trinity, the Father, the Son, and the Holy Spirit, were thus symbolically represented as being crucified with Christ. 2. As a natural result of the earthquake which ensued, when the God of nature yielded up His human existence for the sake of mankind. (Sandy's Travels.)

120. *Why were the graves opened as one of the effects of the earthquake which ensued upon our Lord's death?*

1. Because supernaturally the death of Christ was the cause of the opening of the prison doors of the grave, he being "the first-fruits of them that slept," and the one only means by which the dead could rise again to immortal life. 2. Because

A. C. III.—The Site of the Crucifixion

naturally, the tombs being generally excavated in the face of the rocks, and enclosed like cupboards with a door, standing perpendicularly, the shock of an earthquake would, as one of its first effects, throw open such doors.

1110. These doors were fastened with a large and broad stone rolled against them. It was as the shutting up of the sepulchre with this stone that mourning began, and after it was thus shut it was not lawful to open it.

1111. *Why was the site of the crucifixion called "Golgotha," or the place of the skull?*

Because, according to Eastern travellers, and especially Buckingham, it was a mound, or nodule of earth, resembling in form a human skull.

1112. It has been thought that "place of a skull," or "the skull," meant a place of execution, or a place specially appropriated to executions. But the latter writers say, and that even in the case there would have been no need to specify it so particularly. It would have been understood simply as Golgotha, or the skull. Each of the evangelists, however, speak of it as a place that required pointing out—as an exceptional spot, in fact. It was formerly without the city, on its north-west side; but is now included within the walls which have in later ages been built up by its more recent possessors."

The history of the discovery and location of Golgotha, or Mount Calvary is very interesting. The following is abridged from Dr. Kitto:—

The memory of distinguished places is among the least perishable of earthly things. Tiberias, Tybe and Ramme are yet, and were, well known. With how much more reason Calvary! At the first there were, not only in Jerusalem and Palestine, but in all parts of the early basins, which had found for it a shrine. Fathers would convey their lowly and their impressible sons, one generation and one church to another, and thus from age to age there would be a regular transmission of the essential facts of the case, till at length the tradition became fixed in history, and a splendid edifice was raised in commemoration of the great events which rendered Golgotha the most remarkable spot on the whole earth. After the capture of Jerusalem by the Romans it became a broken city. Statues and temples to Jupiter were erected, and upon Calvary itself a fane dedicated to Venus was set up. This was done both from contempt of the Christians, and policy towards the conquered Jews. The heathens taught that by thus nullifying the memory of Jesus they could annihilate his exertions. However that might be, the act served to determine the situation of Calvary. With the total destruction of Jerusalem by Titus, A.D. 70, both Jews and Christians were driven from the holy places. But they continued the long series of pilgrimages from distant places to the Holy Land, which have continued even to the present hour*. Less than a century afterwards that Christians visited Jerusalem from all regions of the earth, for the object of paying respect to the scenes of our Lord's sufferings and death.

* There is at present (1850) in London, a gentleman—Mr. Wigley—whose *status* is "Guide and interpreter in pilgrimages to Palestine, etc." See Advertisements.

A.C. 33.—The Burial Place of Jesus Christ.

[illegible]

The Crusades began. The Christians razed the edifice completely to the sepulchre as they trusted, and erected a stately temple, the walls and general finish of which are a notice to remain to the present day. So recently, however, as a few years, the church of the Holy Sepulchre was partly consumed by fire, but being rebuilt by the Greeks, it now offers no trace of its recent calamity.

1113. Who was Joseph of Arimathea?

He was a member of the Jewish Sanhedrim, and secretly a disciple of Jesus, but who did not consent to the judgment of that tribunal, which condemned our Lord to be crucified.

1114. ANATHAN, the place of this disciple's birth, lay in the territory of Benjamin, on the southern fringe of Ephraim, at a short distance south of Jerusalem, and near to Gibeon. It was described by St. Luke as a good man and just, and it is probable that this his character among his people, the Jews, preserved him from

A.C. 34.—The Burial of Jesus Christ.

taught in view, never met with Nicodemus, who went to Pilate, and took up the body of Jesus, in order to his being buried in a new sepulchre. Tradition represents Joseph of Arimathea as having taken the body of the dead Jesus in the evening, and to have buried in a tomb, and to have returned to our ancestors.

1115. *Why was the permission of Pilate necessary for the taking up the body of Jesus, and for its removal from the cross, for burial?*

Because, by the Roman law, the bodies of crucified persons were disallowed to burial, and were generally left upon the cross, until devoured by birds of prey or putrid beasts.

1116. It has been already stated that the Jews had the privilege, contrary to the law, of interring the bodies of crucified persons; it is probable that the Jews might fear that in his case a special permission would be necessary.

1117. *Why is it stated of the Jews, that they did not let Joseph of Arimathea take up the body of Jesus, to be laid in a new sepulchre which had been laid therein? (John xix. 41.)*

1. Because thereby all doubt might be removed that it was Jesus himself who arose from the dead on the third day, and not some other person who had been placed there, or that he arose by the virtue of some other body reposing there.

1118. As was the case with the person who was being buried in the tomb of Elisha; which circumstance is thus related in 2 Kings xii. 20.—

"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

"And it came to pass as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre with Elisha, and he fell on him. And when the men were gone, they returned, and found him. And they cast him out of the sepulchre, and he fell on his face. And when the men were gone, they returned, and found him. And they cast him out of the sepulchre, and he fell on his face. And when the men were gone, they returned, and found him. And they cast him out of the sepulchre, and he fell on his face."

2. Because the awful sanctity of the body of Jesus demanded the exclusive possession of a new sepulchre; he being perfectly free from any, even the slightest, element of corruption.

To have placed the sacred body of our Lord in a sepulchre, previously used, would have been a dishonouring of the body of Jesus Christ. This was, in all probability, the sentiment of the disciples, and hence the result.

1119. *Why did the Jews make the request to Pilate that he would set a guard of soldiers over the tomb of Jesus?*

Because, notwithstanding their affected dread lest the apostles—paralyzed with fear, and hiding themselves "in an upper room"—should come by night and steal him away, they

A.C. 33.—End of Pilate.

had some real apprehensions that, after all, he might be able to raise himself to life again, as he had predicted.

112. Two powerful prodigies which occurred at the time of Christ's death might well cause the hesitating, and were the very natural preludes to such a phenomenon. But the Jew, and perhaps the Roman pretensions, again outweighed humanity, for they thus presumed, not upon, but of another's sacred witnesses of the resurrection. The guards ordered by Pilate, in compliance with the request of the Jews—the occasion, as we are told to have been the complete defeat of the soldiers destined for the persecution of the temple. As this exclaims, "See how, beyond the possibility of extraction, this premeditated plot to destroy Christ's resurrection, and how the masters of the world of Christ—some of the witnesses of it; for since the temple was guarded, there was no possibility of a secret on the part of the disciples. Now if the Jew's deed was utterly impracticable, then, inasmuch as Christ our Lord himself is risen, and to remove even the least possibility of deceit, Pilate was obliged to the soldiers to seal the monument—the Jews assist thereto, sealing the stone at its entrance with the public seal."

1121. *What was the end of Pilate?*

The circumstances attendant upon the removal of Pilate from his government of Judea are thus collected by Jahn in his "Hebrew Commonwealth":—

1122. "An impostor, of the name Messias, made his appearance soon after the same date with the false prophet of the year 600, who was slain by the Jews under pretence of digging up the sacred vessels of Moses, which were supposed to have been buried at Mount Gerizim, outside the city of Jerusalem. A great number assembled at Jerusalem, in order to go to Mount Gerizim; but Pilate, with a body of horse and foot, interfered their march, and the greater part of the deluded multitude is the first attack, and dispersed the rest. A few were taken prisoners, and put to death at the command of Pilate. Upon which the Samaritans sent an embassy—Vitelius, procurator of Syria, and others, blamed the violence of Pilate. Whereupon, A.D. 37, the Emperor sent him to Judea, to assume the office of procurator, and ordered Pilate to Rome to answer the accusation brought against him. Caius Cappas, who succeeded Pilate in the government, A.D. 37 or 38, banished Pilate to Vienna in Gaul, where he is said to have committed suicide."

1123. *How was the procurator of Syria enabled to supersede the procurator of Judea, as in the preceding account?*

Ordinarily, the procurator was under the rule of the procurator of Syria. Judea forming part of the province of Syria, Pilate, as its procurator, was the subordinate officer of Vitellius, who held the procuratorship of the whole province.

1124. Sometimes the procurators were invested with a supreme power against the procurator, but this was an exceptional case, and did not obtain in the instance of Pilate.—(Carr's "Manual of Roman Antiquities.")

A C 33.—Resurrection of Christ.

1125. *Why are the holy women represented as bringing, "on the first day of the week," spices to the sepulchre, when the body of Jesus had already been embalmed?*

Because, although a large quantity of the embalming spices had been used by Joseph of Arimathea and Nicodemus (John xix. 39), it is probable that great haste and precipitation had been used by them, "for fear of the Jews." The devout Magdalene and her companions were anxious to rectify any defects which that haste might have caused.

1126. *Why does St. John speak of himself as "the disciple whom Jesus loved" and "that other disciple"?* (John xx. 2, 3.)

From a motive of modesty, he not liking to mention his own name too frequently in the sacred narrative.

1127. *Why did the resurrection of Jesus Christ from the dead take place on the first day of the week?*

To mark the commencement of the new era, and to transfer the weekly rest, or "Sabbath," from the seventh to the first day.

1128. God rested from the work of creation on the seventh day, "and hallowed it" (Exod. xx.). Christ, having completed the work of redemption, rose from the tomb on the first day of the week, and he was it first Christians. The time at which Jesus Christ ascended from the tomb was just at daybreak, or a little before it, "very early in the morning" (Mark xvi. 2). "In the end of the Sabbath, as it began to dawn." (Matt. xxviii. 1.) (See 1. 114.)

1129. *Why did the angel of the Lord descend from heaven, "and roll back the stone from the mouth of the sepulchre"?* (Matt. xxviii. 2.)

Our Lord had risen from the tomb previous to the descent of the angel, and without rending it. The stone was removed for the purpose of affording to the holy women and other spectators an opportunity of entrance, and the necessary evidence that Christ was no longer there.

1130. The appearance of the angel, whose "countenance was like lightning," and whose "raiment was white as snow," must have been truly appalling to the Roman guard. The soldiers, before whom the woman had bent its knee, now shook like tumbler trees, "and became as dead men." And the angel answered and said unto the women (the soldiers were not worthy to be addressed by the heavenly messenger), "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay."

A.C. 33.—His Appearance to Mary Magdalene.

1131. *Why did the angel say to the holy women, "He goeth before you into Galilee" (Matt. xxviii. 7.)*

Because the name of Galilee interpreted means transmission or passage, and was significant of the Christian warfare.

1132. Our Saviour, on the day of his resurrection, showed himself alive five different times:—1. To Mary Magdalene; 2. To the women leaving the sepulchre; 3. To St. Peter; 4. To the two disciples going to Emmaus; 5. To the disciples assembled together when the two returned from Emmaus. And after the day of his resurrection, before he ascended into heaven, he appeared five other times:—1. After eight days, when Thomas was present; 2. When the seven disciples were fishing on the sea of Tiberias; 3. To the eleven on Mount Tabor; 4. In Jerusalem, on the day of the ascension; and 5. On the same day on Mount Olivet, when he was taken from them.

1133. *Why is particular mention made of the linen clothes lying? (John xx. 5.)*

Because that, according to St. Chrysostom, was of itself a miracle. Christ's body having been buried with myrrh, the linen would adhere to it as firmly as pitch, so that it would be impossible to steal or take away the body without the linen cloth.

1134. *Why does St. John, still speaking of himself as "that other disciple," say that having witnessed the miracle of the resurrection "he saw and believed" ? (John xx. 8.)*

Because he had not hitherto accepted the divine nature of our Lord to its full extent, which he now confessed himself able to do.

1135. Although the apostles had so often heard their master speak in the plainest terms of his resurrection, still, being so accustomed to parables, they did not understand him, and imagined something else was meant by these words.

1136. *Why did Mary Magdalene fail to recognize Jesus when she saw him, but mistook him for the gardener ?*

Because she had present to her mind the image of Jesus suffering, bruised, and disfigured as it hung upon the cross, or was lying dead in the sepulchre, to which image the present appearance of her divine Lord bore very little resemblance.

1137. Magdalene, in grief and tears, knew not Jesus at first, but no sooner does he address her than the well-known accents recall him at once to her mind. She

A C 33.—Portrait of Jesus Christ

would now wish to have as few as possible of these first to go and bear the painful message of his resurrection to the "refractory," &c. (1 Cor. xvi. 7.) Cannot there any person, who is of Jewish (I mean Magdalene) descent, not leave you again, but in a way to reach a person who will have this pleasure, I will remain with you some time before my ascent. Announce my return to the apostles."

1138. *Why should the profile portrait of our Saviour set by Pontius to Tiberius be regarded with respect as a highly probable likeness?*

Because, says the author of "The Truths of Religion



PORTRAIT OF JESUS CHRIST.

Demonstrated by an Appeal to Existing Monuments, "we think it by no means improbable that some of the early Jewish converts might be desirous to possess a memorial of their Lord in a medal which might bear an impress of his visage."

1139. "And the Jewish medals have at least one advantage, that they are not so much as the Coins and Ornaments were ignorant of them. In the former to peruse, even in the paintings and sculptures of Tiberius, was in reality a great deal of time, the statues and pictures were exact likenesses, and were not so much as the former. Besides the latter was a great deal of time, and a great deal of trouble, altogether irrespect of the time. On the other hand, the coins were not so much as the former, that was not considered as a great deal of time, and a great deal of trouble, of events as those which occurred in the world, and it passed, we may be sure, without some such commemorative. It is truly a great deal of time, and a great deal of trouble, to Tiberius and the Roman Emperor, and a great deal of time, and a great deal of trouble, was the Author of that "new religion," and a great deal of time, and a great deal of trouble, "turned the world upside down." Copies of several medals are given in the work above referred to, all bearing a strong resemblance to each other, and on one of

A.C. 23.—Glorified Appearance of Jesus.

bread, "and their eyes were opened and they knew him"!
(Luke xxiv. 31.)

Because they received through the "bread"—understood to signify the holy sacrament—a spiritual enlightenment, or a power of discerning that to which naturally they were blind.—(Calmet.)

1145. That the "breaking of bread" meant simply partaking of a repast, is rendered impossible by the comment, supplied by the disciples themselves in Luke xxiv. 30. "As they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

"Saying, The Lord is risen indeed, and hath appeared unto Simon.

"And they told what things were done unto them by the way, and how he was known of them in breaking of bread."

1146. *Why did Jesus Christ, after "breaking bread" with Cleopas and his companion, vanish out of their sight?*

To show them that his glorified body was in no way subject to the laws of matter; that as God he was superior to them.

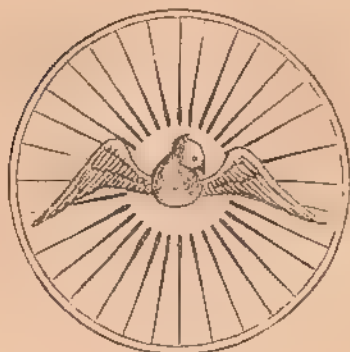
1147. For the same purpose Jesus Christ presented himself to the assembled apostles and disciples. They were terrified and alarmed because their minds had been wrought up to an extreme degree of sensibility. Their joy was almost insupportable; but it was closely allied to pain. He appeared "in the midst of them;" but now? They saw no door open, nor any aperture by which he could have *naturally* entered. Being doubtful whether they were looking upon a specter or a real tangible person, Jesus, after breathing, "Peace be unto you," showed them his wounded hands and feet. "And while they yet believed not for joy, and wondered," to satisfy them that he was really their own beloved Jesus, he asks for food, sits down with them and partakes as of old.

1148. *Why was St. Thomas incredulous of the resurrection, notwithstanding the united testimony of the apostles and disciples?*

Because he thought the event too great for belief; in ordinary language, too good to be true.

1149. The absence of Thomas from the first meeting of Christ with his apostles may have been permitted in order to bring about the additional evidence which was furnished when he was finally convinced.

The Acts of the Apostles.



CHAPTER X.

THE ACTS OF THE APOSTLES.

PREPARATORY NOTE.*

With the "Acts of the Apostles" the third part of the Sacred Scriptures may be said to commence, for whereas the Old Testament, or that part on which it stands an account of the origin of the world, the work of creation, the giving of the law, and the history of the Jewish people, forms the first, and exhibits the work of the first person of the Divine Trinity—God the Father; the Gospels comprise the second part, or the work of Jesus Christ, the second person of the Trinity—God the Son, and are succeeded by the third, in the same way, so to speak, as the work of the Holy Ghost—the third Divine person—follows and completes those of the other two.

So apparent was this view to the ancient commentators and primitive Christians, that the book now called 'The Acts of the Apostles,' was formerly known as the Gospel of the Holy Ghost.

But, as in the Divine Trinity consisting of three persons, there is but one and the same God (see *Athenagora Creed* prefixed to 'The Common Prayer'), and as all their respective attributes must necessarily harmonize, so the three portions of the sacred volume will be found to harmonize most perfectly. What is intended here is to point out wherein the difference exists between the spirit of the three main portions of the Bible thus divided.

Characteristic of the First Portion, or Old Testament.

This may be deduced from a consideration of that of God the Father as exhibited to us therein—Jehovah, in his relation to his creatures, is the God of

* The above illustration, as well as some of the phraseology used in the note, has been taken from Didron's *Iconographie Chretienne*, Bonin's Translation.

Contents of "The Acts."

For the Jews the use of the old law and ceremonial as leading up to the belief in Christ, and the necessity of religious observances are prominent. To the Gentiles the new covenant is more fully explained, and the old ceremonial is supplementary upon the two. It is certain, in such a narrative, it is not possible, without calling in question the whole of inspiration, to gainsay.

1115. *Why is the Book of the Acts of the Apostles written?*

Because it was of the utmost importance in the early times of the gospel, and certainly not of less importance to every subsequent age, to have an authentic account of the promised descent of the Holy Ghost, and of the success which attended the first preachers of the gospel, both among the Jews and Gentiles.

1116. These facts are abundantly evidenced by the solemn commission of Christ, and the fulfilment of the promise, "He that hears and obeys, shall have life in the clearest manner, to a complete salvation of the soul, even when it is purchased with his death."

It is then to call the "Acts of the Apostles" the "Gospel of the Holy Ghost," and St. Chrysostom calls it the "Gospel of the Holy Spirit." It is a record of the power of the Holy Spirit, and the success of the apostles, and the most excellent pattern of the true Christian life.

1117. *Why is the Book of the Acts of the Apostles so called?*

Because it contained a record of the first establishment of the Christian Church by the apostles, or a brief account of some of the principal events or acts in which the leading apostles figured.

It is as well known as any other book in the Bible, and is a record of the first establishment of the Christian Church by the apostles, or a brief account of some of the principal events or acts in which the leading apostles figured. It is a record of the power of the Holy Spirit, and the success of the apostles, and the most excellent pattern of the true Christian life. It is a record of the first establishment of the Christian Church by the apostles, or a brief account of some of the principal events or acts in which the leading apostles figured. It is a record of the power of the Holy Spirit, and the success of the apostles, and the most excellent pattern of the true Christian life. It is a record of the first establishment of the Christian Church by the apostles, or a brief account of some of the principal events or acts in which the leading apostles figured. It is a record of the power of the Holy Spirit, and the success of the apostles, and the most excellent pattern of the true Christian life.

The Ascension of Christ.

the decree made at Jerusalem about circumcision; and the latter part of the book is confined to the history of St. Paul, of whom St. Luke was the constant companion for several years.

As this account of St. Paul is not continued beyond 13 or two years imprisonment at Rome, it is probable that this book was written soon after his release, which happened in the year 63, we may, therefore, consider the Acts of the Apostle as composed about the year 64.

1154. *Why did our Saviour, after his resurrection, appear to a part of his disciples, and not to all of them?*

Because to many of them who did not know the mystery, he would have seemed a phantom. For if the disciples were diffident and terrified, and required to touch him with their hands, it is easy to imagine how others would have been affected.

1155. *What was meant by the baptism of the Holy Ghost? (Acts i. 5.)*

The being cleansed and sanctified by his plentiful graces.

1156. *Why did the apostles and disciples ask, "Wilt thou at this time restore the kingdom of Israel"?*

Because up to this period they had failed to realize the truth that Christ's kingdom was a spiritual one, and not of this world, and their thoughts and hopes still lingered upon the restoration of the temporal sovereignty of Judea by Jesus.

1157. *Why did not our Lord deceive his apostles upon this point?*

Because, evidently, the near approach of the enlightening spirit—the Holy Ghost—would suffice for all requirements.

1158. *Why, after Jesus Christ was taken up into heaven, "and a cloud received him out of their sight," did the two angels, or two men in white apparel, predict his reappearance in a similar manner?*

Because, in the opinion of many commentators, among whom are Sts. Chrysostom, Hilary, and Jerome, our Lord will summon the world to its last judgment by descending in a cloud upon mount Olivet.

1159. In other passages of the Scriptures (e.g., Jer. lvi. 2, 12) we read that "The Lord will gather all nations in the valley of Jehoshaphat, and will plead with

The Descent of the Holy Ghost.

them there." It is this valley that separates Jerusalem from the mount of Olivet, and here is a most remarkable combination—the testimony of the old dispensation corresponding with that of the new, and investing the site of our Lord's ascension into heaven with an awful interest. If the Lord is to plead with the nations from Olivet, the nations must needs be in the valley of Jehoshaphat.

1160. *Why did the apostles and disciples remain quietly at Jerusalem after the ascension of our Lord into heaven?*

1. Because being still unconfirmed in their faith, and deficient of many requisites for the promulgation of the gospel of their Master, they preferred to remain in retirement and seclusion. 2. Because they had received a command from our Lord to tarry in the holy city until the promised COMFORTER, the Holy Ghost, should descend upon them, and which, they were led to expect, would happen in a very few days.

1161. The distance from our Lord to Jerusalem is said (Luke 12) to be a "Sabbath-day's journey," by which is meant that distance which was permitted by the Mosaic law to pedestrians on the Sabbath. Animals, loads of burthen, being prohibited to be used upon that day, it was necessary such an excursion as might be taken on foot. It was said to be a Sabbath-day's journey (2000 cubits). The Syrian translator of the New Testament puts about seven stadia for a Sabbath-day's journey, which is, according to the computation of the Rabbinis, about a mile.

1162. *Why did the Holy Ghost descend upon the apostles in the form of fiery tongues?*

Because, by the symbol of a flame or tongue of fire, was signified the efficacy of the apostolic doctrine, enforced as it should be by zeal, eloquence, and a burning charity.

1163. The Hebrews use the word *lague* for anything pointed. Thus they say a tongue of the earth for a mountain, a fiery tongue for a flame in shape of a tongue.

1164. *Why did the apostles consider it necessary to elect a successor to Judas Iscariot?*

1. Because they deemed it expedient to preserve the original constitution of the apostolic college, which consisted of twelve persons, each of whom should have been a witness of the sufferings, and in particular of the resurrection of Jesus. 2. They were moved thereto by a particular prophecy in Psalm lxxix 25, wherein the apostasy of Judas and the election of his successor were particularly pointed out.

The Miraculous Gift of Tongues.

1164. The passage was first alluded to as recorded by St. Peter as a sort of authority for the question, "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, his bishopric let another take." (Acts, 2.)

1166. *Why did the apostles draw lots in order to determine their choice of a successor to Judas Iscariot?*

Because that was the recognized method of appealing to God, who was believed by the result to signify his will.

1167. From the circumstance related in Acts 1, 14, of St. Peter's taking the initiative in the election of a successor to Judas Iscariot, some commentators infer that he was already backed upon by the other apostles as their leader and president. A confirmation had been made by our Lord in favour of this apostle when he said, Luke xii, 32, "Who then are seated, sitting thereby to be tried, and ye have not met to be condemned, ye shall be preached by the Son of man, and ye shall be saved." The harvest of the words, seems to favour the idea.

1168. *Why did the apostles receive the gift of tongues?*

Because they were thus miraculously enabled to fulfil the precept of Jesus, and preach the gospel to every creature.

1169. Some suppose that the apostles, keeping their own tongue, and the miracle consisted in each one of them being able to speak in as many tongues as they spoke in his language. But others, such as St. Augustine, maintain that the Holy Spirit, through his gift, enabled this gift to all creatures, not small subjects, and therefore sometimes stood in need of interpreters.

1170. *Why did the Holy Ghost descend upon the apostles at the feast of Pentecost?*

1. Because, as that feast was the completion or end of the solemn paschal time, it was most appropriate as the commencing day of the Christian Church, under the direction of the Holy Spirit. 2. Because, under the old law, this was a feast of the first fruits, and under the inspiration of the Holy Spirit the first events were now made so. Pentecost was one of the three great yearly festivals in which, under the Jewish law, all the males were required to appear before God at the place of his sanctuary.

1171. Hence the cause Jerusalem was filled with visitors from every part of the then known globe, and thus the apostles had the best possible opportunity of declaring that the Gospel and spreading the faith in a manner of which they were enabled to avail themselves in a wonderful manner.

Proselytes.

1172. *Why was the great Pentecostal act, the descent of the Holy Ghost upon the apostles, ushered in by "a sound from heaven as of a rushing mighty wind"?*

Because this noise and wind were symbols of the Divinity.

1173. "Perhaps there was a kind of shower, accompanied with a great wind, which had with terror and awe thrown the company, and disposed them to receive the gift of new birth with humility and fear. It appears to have been heard over a great part of the city, and to have produced a strong general wind, which was cause to leave the house. It was thus, also, that formerly on Mount Sinai thunder and lightning, the fire that came from the smoking mountain, marked the majesty of God." (Calvert.)

1174. *How many persons are supposed to have been present at this first miracle as a seal of the Holy Ghost?*

The scriptural narrative says "about a hundred and twenty." This number was made up of the twelve apostles, the seventy disciples, and others who had been the chief witnesses of Christ's passion, death, and resurrection, or were intended to be the first missionaries of the faith.

1175. "None the mother of Jesus is specially mentioned, and there cannot be the shadow of a doubt that she was reckoned by the apostles as specially their mother—the one link between the seen and the unseen worlds.

When the apostles came to appoint the seventy-two, they ordered them to look out among their own folk for a Holy Ghost. Acts vi. 3, which phrase implies that there were several persons among them remarkable for such extraordinary gifts, yet we cannot suppose any thing so proper for their selection of those persons to be made for day of Pentecost. Now, if the apostles themselves, by the inspiration of the Holy Ghost, could appoint the Holy Ghost to those whom they ordained ministers in particular churches, it seems unreasonable to think that our predecessors and immediate companions of Christ and His apostles, and who were to be the great teachers of the gospel in several parts of the world, should not at the same time be endowed with the like gifts; so that we may, with Chrysostom and others, be allowed to say that the Holy Ghost fell not only upon the apostles, but also upon the hundred and twenty that were in company with them.—(Whitby's "Annotations.")

1176. *Why are the proselytes particularly mentioned as among the assemblage at Jerusalem at the feast of Pentecost? (Acts ii. 10.)*

Because about that period the prophecy was fulfilled, which said, that the Gentile should seek access to the Jewish church.

St. Peter's first Sermon

1177. Proselytes were, at the foundation of Christianity, to be found in the chief cities of the world. The Jews then slaves were greatly distressed, carrying with them a knowledge of the true God, and in most cases a great realisation of proselytism. Very many heathens were brought within the Jewish pale. The ground was prepared for the divine seed of Christianity when it should be scattered. A very great influx of these proselytes at this particular Pentecost was clearly the work of Providence, for if the Mass was converted by St. Peter's first sermon, and baptised immediately after, doubtless a very great number, returning to their own cities, became, in a lesser degree, apostolic messengers of peace and salvation to their fellow-countrymen.

Proselytes were of two kinds—1. He who merely undertook to renounce idolatry and worship the true God (honouring him, and observing the precepts of Noah (par. 87), was called *ger proselyte*, "a proselyte of the gate," a foreigner allowed to dwell among the Jews, and to have a season days of public worship to the outer court of the temple, hence called the *ger*, of the Gentiles. 2. He who was circumcised and observed the laws of Moses was named *ger proselyte*, "a proselyte of righteousness," but did not cease to regard himself as a stranger for and were such who sprang not from the seed of Abraham. In 144 (Acts ii. 14), St. Paul declares that all these distinctions have come to an end.

1178. Why did St. Peter preach his first sermon?

Because, in consequence of the report having spread that the disciples were speaking in various tongues, and in a most surprising manner, a concourse of people was brought together, and an explanation of the miracle demanded.

1179. The mockers, who could find a sufficient reason for the miracle in an attributed drunkenness*, seem to have been natives of Judea. The extreme improbability of the circumstance, namely, that the depressed and overworked followers of Jesus should, to the number of a hundred and twenty, so soon exhibit themselves as the subjects of a clerical was no ally with these. There are no people so credulous as the unbelieving.

1180. Why did St. Peter and St. John continue to go up into the Jewish temple at the hour of prayer? (Acts iii. 1)

Because as yet the ceremonial law was not abolished, nor its injunctions forbidden to be followed by the converts.

1181. This obligation was to be gradual and would necessarily result with the progress of the Christian Church—but at first the temple, and especially the synagogue worship was to be used at the discretion of the neophytes.

* "Others mocking said, These men are full of new wine." (Acts ii. 11)

A.C. 33.—The Lame Man Cured by Peter and John.

1182. *What was the first form of worship adopted by the Apostles?*

We learn from Acts ii. 42, that this chiefly consisted of the breaking of bread and of prayer.

1183. The first was, in the beginning, a modification of the synagogue worship. After the exodus of the apostles from the synagogues, they assembled at night-fall, principally in the house of some Christian, which was lighted for the purpose with lamps (Acts ix. 39). The apostles, with the elders, when engaged in public worship, took a position where they would be most likely to be heard by all. The first act was usually a salutation or blessing, "Thy Lord be with you," or "Peace be with you." Then followed the doxologies and prelections, the same as in the synagogues. A discourse followed. Prayer, the Lord's Supper, and a collection for the poorer members of the Church concluded the meetings. (John.)

1184. *Why did the apostles Peter and John heal the lame man?* (Acts iii. 7.)

Because, having asked an alms of them, which their poverty precluded their bestowing upon him, they took occasion to exercise on his behalf the merciful powers of their ministry, healing him in the name of Jesus of Nazareth.

1185. *Why did the apostles invoke Jesus "of Nazareth," when our Lord was really of Bethlehem?*

Because he was better known to the people of Judea under that appellation than by any other.

1186. *Why did St. Peter hereupon preach his second sermon?*

This was the hour of prayer, and it may appear remarkable that the apostle should risk a general interruption of the service by preaching; but a concourse of people had been drawn together by the miracle worked upon the lame man, and to these, in answer to their interrogations, the sermon was addressed.

1187. *Why did the rulers of the Jews imprison Peter and John?*

They affected to have some proper doubts as to the spirit under which the apostles acted in curing the lame man.

1188. "They wished to know, by examining them, whatever power they had done it in, namely, whether it was a true miracle, or done by the power of magic or enchantment. The cognizance of this kind of affairs belonged to him. It was their duty to repress the attempts of false prophets, seducers, and magicians."—(Calmet.)

A.C. 33.—Gamaliel's Tolerant Advice.

1193. *Why was St. Barnabas so named?*

Because he was the first of the disciples who set the example of a community of goods, selling his possessions, and laying the proceeds at the feet of the apostles.

1194. This disciple was named Joseph, or Joses. The surname of Barnabas—signifying the son of consolation—was bestowed upon him by the apostles to commemorate his charity.

According to oriental usage, when any present or offering is made to a superior, spiritual guide, or distinguished scholar, it is no placed in his hands, but laid at his feet. It is called "the feet-offering." Ananias and Sapphira brought a part of the price of the land they had sold, "and laid it at the apostle's feet."

1195. *Why was so severe a punishment inflicted upon Ananias and Sapphira? (Acts v.)*

Because the intrusion into the infant church of such hideous vices as hypocrisy and avarice called for a most signal rebuke.

1196. Ananias and his wife had made a promise, or vow, to put into the common stock the price of what they had sold. When they had sold it, they resolved by mutual consent to keep for their private use part of the money, not to bring in the rest as if they had received more. The apostles, being previously, and by that means, consecrated to God, St. Augustine tells us, "were so grieved, as St. Chrysostom, at the sight of what was already done, said, 'God, St. Augustine adds, 'I can believe that God spared them after this sin, for his mercy is great. They were so overcome with the surge of fear, that they might not be subject to eternal punishment.'"—(St. Augustine, Sermon. 143.)

1197. *Why did the apostles use "Solomon's porch" as a place of meeting? (Acts v. 12.)*

Because this was outside the temple, a large place, open to all, Jews and Gentiles, pure and impure.

1198. They could here readily speak to large multitudes, and were not liable to be interfered with by the priests; who, had they been within the temple, would frequently have interrupted them, and so have put them to silence. (Calmet.)

1199. *Who was Gamaliel? (Acts v. 32.)*

He was a Jew, an influential member of the Sanhedrim; some suppose secretly a Christian, but who used his power in favour of a tolerant policy, and as such is most worthy to be remembered.

1200. Gamaliel's advice to the Jews furnishes the best possible example of political wisdom in regard to religious matters. "Let them alone, for if this counsel, or this work, be of men it will come to nought; but if it be of God, ye

A.C. 33.—Martyrdom of St. Stephen

cannot overthrow it, lest haply ye be found even to fight against God." Gamabiel was the master of St. Paul, Barnabas, Stephen, and others. He afterwards publicly professed the Christian faith.

1201. *Why were the seven deacons appointed? (Acts vi.)*

Because the increasing work of the apostles rendered it necessary that they should be relieved from a superintendence of the temporal affairs of the Church.

1202. The apostles did not judge it proper for them to be so much employed in managing the common stock, out of which every one as he stood in need was supplied, as to meat and other necessities. This is what is meant by the words, "It is not reason that we should leave the word of God, and serve tables" (Acts vi. 2.) Accordingly Stephen and the other deacons were placed over these matters, the apostles giving themselves "continually to prayer and to the ministry of the word."

1203. *Who was St. Stephen?*

He was probably one of the Hellenistical Jews that believed.

1204. Epaphras thinks he was of the number of the seventy disciples, but these were appointed to teach and preach; whereas it seems that Stephen and his brother deacons had not that particular designation, but were chosen "to serve tables"—(Gamabiel.)

The above opinion from Gamabiel seems to be contradicted by the text, which shows how gradually and modestly Stephen could preach. His sermon is a model of eloquence.

1205. *Why was St. Stephen put to death?*

Because his great merits and powerful advocacy of the gospel doctrine drove the Jewish leaders into a momentary insanity of rage, under the influence of which, and against every form of law or justice, they stoned him.

1206. The proto-martyr of Christianity was gifted with extraordinary powers. His miracles, although not specially recorded, were of a remarkable kind. Added to which his excellent character was such that even the most violent of his persecutors—"Even as they stood against him, they saw his face as it shined like the sun" (Acts vi. 15). This miracle of a luminous countenance is recorded of only two other persons in the Scriptures, of Moses after he returned from the mount of God; and of Jesus Christ at his transfiguration.

The martyrdom of St. Stephen is recorded in two places, namely, in the Acts of the Apostles. "And they stoned St. Stephen as he prayed, and saying, Lord, don't hold this sin against them, for thou knowest their hearts." And the witnesses laid down their coats at a young man's feet, whose name was Saul."

1207. *Who was St. Paul?*

He was the last chosen of the apostles, but as an evangelist, or preacher of the gospel, the most eminent of them all.

Character of St. Paul.

1204 The history of St. Paul is readily collected from the sacred text; its leading particulars are here recapitulated. He was an Israelite, of the tribe of Benjamin, born in Tarsus, of parents who are thought to have been opulent. That he was taught a trade was due to the custom by which every Jew was bound. St. Paul's father enjoyed the right of Roman citizenship, but whether he acquired it by some act of merit, or inherited it from an ancestor, is not known. The apostle called a stranger and a nephew, he mentions other kinsmen in Rom. xvi. 11, 14, 21 ("Greet the Here are my kinsman; Rufus, chosen in the Lord, and his mother and mine; Lucius, and Jason, and Sosipater, my kinsman, salute you").

The first elements of his education were received in his native city, but as he was intended for a Rabbinate, at an early age sent to Jerusalem and put under the care of a Rabbi. His private character and scholar of his master, being of an ardent natural temperament, eager for knowledge, pressing forward to gain instruction, spurning all half measures and compromises, seizing the principles of the Pharisees in all their comprehensiveness, and bold to carry them out into every possible application.

The history of this apostle's labours forms the chief subject of the narrative portion of the "Acts." St. Paul remained unmarried, and from his frequent commendations of the state of celibacy, he appears to have thought it preferable for the condition of an apostle.

1208. *What were the characteristics of St. Paul's personal appearance?*

He is represented as a man of low stature, and inclining to stoop; of a grave countenance and a fair complexion.

1209. St. Chrysostom contrasting the lowly nature of St. Paul with the grandeur of his eloquence, says:—"This man of three cubits in height, was tall enough to touch the heavens!" Then, in his satires, ridicules the personification of the apostle as the "high and exalted Galilean." From his frequent allusions to his "infirmities" (Gal. iv. 13), it has been conjectured that his constitution was weak.

St Jere [redacted] with two + hotel with a restaurant where. Others at the
work [redacted] under the [redacted]. The [redacted] were removed as follows:



57. 11.

* 7 persons, the 6 named above, the 7th person was a non-Jew, the last named one being ⁷ *Yehoshua ben Joseph*, one of the first founders of Christianity.

A.C. 34.—Conversion of St. Paul.

must have been greatly overcome, since he was beyond all dispute one of the most perfect masters of rhetoric that the world ever saw. Long a teacher and one of the greatest orators of his country, and at Tyre he was regarded by the Pharisees and pagans as Mercury, the tutelary god of eloquence. (Acts xiv. 12.)

1210. *Why was St. Paul, although a Pharisee and belonging to the opulent classes of the Hebrews, said to be a tent-maker?*

Because it was a practice with the Jews, even of the best educated and wealthier ranks, to teach their children some trade.

1211. The tent-making of this apostle has been happily served modern writers to have been a making of, or weaving of, tents. St. Paul being a Cilician, a country which produced a species of rough-haired goats, from which the Cilicians manufactured a thick and coarse cloth, which was used for tents. The ancients, however, say that he made military tents, the material of which was skins. This even the words of light in the Bible point out, as he is mentioned with military matters at all passages, references to which are so frequent in his epistles.

1212. *Why did Saul, afterwards Paul, persecute the Christians with such excessive hatred?*

Because of the natural vehemence of his character and of his entire devotion to the Jewish ceremonial and worship.

1213. In Gal. i. 13, 14, St. Paul testifies, as a Jew, at that time: "For ye have heard of my former life, how I persecuted the Church of God, and wasted it."

"And persecuted the Jews because they followed the law, and being more exceedingly zealous of the traditions of my fathers."

1214. *How was St. Paul converted?*

Being upon a journey to Damascus, with authoritative letters from the chief priests to arrest any Christians whom he might find there, he was miraculously stopped by a voice from heaven, and struck blind and helpless to the ground.

1215. St. Luke says: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest."

"And desired letters of the high priest to the governors of Damascus, that if he found any of the way, whether they were men or women, he might bring them bound to Jerusalem."

"And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven."

"And he fell to the ground, and a voice saying unto him, Saul, Saul, why persecutest thou me?"

A.C. 34-37.—The Crimes of Simon Magus.

"And he said, What art thou, Lord? And he said, I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks.

"And he, being so grieved asked him, Lord, what wilt thou have me to do? On this he said, to him, Arise, and stand up, and he halted and he was thou must do." (Acts ix. 1-6.)

1216. *Why is the appellation "Seat of Tarsus" significant?*

Because it informs us of the superior character of St. Paul as a scholar previous to his conversion; Tarsus being then the most celebrated seat of science and polite learning, and in this respect surpassing Athens and Alexandria.

1217. *How long was St. Paul in retirement after his baptism, and previous to the commencement of his apostleship?*

The phrase "many days" (Acts ix. 23), is explained in Gal. i. 17, 18, to signify about three years.

1218. "Neither went I up to Jerusalem . . .; but I went into Arabia, and returned again unto Damascus." (Gal. i. 17, 18.) How long was he in Arabia, and what was the purpose of his journey?

1219. *Why is the crime of "sorcery" derived from Simon Magus?*

Because that magician offered money to the apostles in order to induce them to bestow upon him the supernatural powers of the apostleship; and the purchase of ecclesiastical faculties has ever been held as profane and sacrilegious.

1220. *Why was Philip the deacon, after he had baptized the church, caught up by the Spirit of the Lord and carried to Azotus?*

Because it was necessary that he should be transferred to the scene of his regular ministrations at once, which, according to the natural order of things could not be.

1221. The story of the man born blind (John 9.) is generally overlooked by readers, yet it is not less important than would first be thought, after visiting the Ethiopian eunuch, who was blinded by the magic of God over the large space of country that intervened between Gaza and Caesarea.

1222. *Who was Dorcas, or Tabitha, whom St. Peter restored to life? (Acts ix. 40.)*

She was a pious woman of Joppa, who with others, widows

A.C. 31.—Cornelius Converted.

like himself, had formed a charitable association for alms-deeds and good works. (Acts ix. 36.)

1223 *Why was Cornelius the centurion, although not even a professor of Judaism, called "a devout man and one that feared God"?* (Acts x. 2.)

Because he was in what is termed "good faith," i.e., he was a worshipper of God according to the light he had, and with a just intention.

1224 Cornelius religiously observed the law of nature, and the principal points of the Jewish moral law, though he did not profess Judaism.—(Clement.)

God was so well pleased with the preparation of Cornelius, that He vouchsafed to work several miracles as means to his conversion. He himself has visions. St. Peter has them also, and the Holy Ghost addresses personally at their reception in the Christian fold.—(Brown.)

1225. *Why did disputes occur upon the reception of Cornelius into the Church?*

Because the ceremony of circumcision was dispensed with in his case, St. Peter deeming it unnecessary for Christians.

1226. This matter was fully discussed a little later, and authoritatively settled by what is known as the first council of Jerusalem.

1227. *By what name were the followers of Christ generally known previously to the taking the name of Christians?*

They had been called *Nazarenes*, *Galileans*, and *disciples of Jesus*.

1228. The honorable name of Christians first bestowed at Antioch (Acts x. 26), distinguished them from Jews and Gentiles, and from all heretical sects who were mostly known by the name of their founders.

1229. *Why is the famine predicted by Agabus, the Christian prophet (Acts xi. 28), remarkable?*

Because it was one of the events which, according to the warning prediction of our Lord, was to precede the formal destruction of Jerusalem.*

1230. In the reign of Claudius there were four seasons of famine; that which destroyed the greatest number took place during the procuratorship of Felix, A.D. 52, and continued under his successor, Vibius. The Jews suffered greatly from its effects.—(Josephus, *Antiq.* xx. i. 1, 2.)

* "And there shall be famines and pestilences and divers plagues."—(Matt. xxiv.)

A.C. 44.—Herod smitten with Death.

1231. *Why were the collections required to be made for the poor Christians in Judea? (Acts xi. 29.)*

1. On account of the famine. 2. Most of the Christians in Jerusalem had generously sold their possessions, and placed the price in the hands of the apostles; and many who had not voluntarily relinquished their property had probably lost most of it in the persecutions. Hence arose the particular distress of the brethren in Jerusalem, to relieve which the Gentiles made collections.

1232. *Why was Herod (Agrippa I.) eaten of worms?*

Because of his blasphemous acceptance of the flattery of the Jews, who hailed him as a god.

1233. This Herod was the son of Aristobolus and Mariamne, and grandson of Herod the Great. He had been educated at Rome, and on account of a certain services rendered to Claudius was by him appointed to the government of Judaea and the kingdom of Chalcis, which had been possessed by Herod's brother. Thus Agrippa became one of the great princes of the East. To gratify himself with the Jews, he put to death the apostles James, and cast St. Peter into prison with the intention. By a timely interposition the latter was released from his hands. At Caesarea he had given a splendid banquet to Claudius. Here the ambassadors of Tyre and Sidon waited on him to sue for peace. Herod, being so early in the morning, ordered a banquet and a theatre to give them an audience, seated himself upon a throne dressed in a robe of silver tissue, worked in the most precious stones. The robes of the king's women gave such a dazzling appearance, that when the king began his speech to the Tyrians and Sidonians, they passed by and were excited, "It is the voice of a god, and not of a man." Instead of rejecting the so many flatteries, Herod received them with an air of complacency, and the anger of the Lord was kindled, because he did not give heed to the words. Being, therefore, carried down to his palace, he lived the end of five days, racked with torment, and in his bowels, and drew out with worms. Thus was fulfilled Herod had reigned seven years, he left as one of the same name, and three daughters Berenice, who was married to her uncle Herod, her father's brother; Mariamne, and Drusilla.

1234. *Why is it written (Acts xiii. 2), "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them"?*

Because, although ministers were to be called to their work by the Holy Ghost, they were to be separated from the rest of men by some human means or ceremonies.

1235. The text follows in various editions—"And when they had fasted, and prayed, and laid their hands on them, they sent them away." This human agency, being the

A.C. 44.—Elymas Struck with Blindness

result of a wicked man is to become such as do only to himself. "So then, being sent for by the High Priest, departed into Salamis, and thence sailed to Cyprus." (Acts xiii. 4.)

1236. *Why is St. Paul's visit to Cyprus interesting?*
(Acts xiii. 7.)

1. On account of the conversion of Sergius Paulus, its Roman pro-consul. 2. On account of the change which there took place in the name of the great apostle, who was henceforth called Paul.

1237. *Why was the name of Saul changed for that of Paul?*

There are two opinions upon this subject. The first is that the letter P was substituted for the S, in accommodation to the Roman sense of elegance. The second is, that the apostle assumed the name of Paul in compliment to Sergius Paulus, his illustrious convert.

1238. St. Luke's narrative of the visit to Cyprus receives a collateral proof of its exact truthfulness from Roman history. Before its republic, Cyprus had been governed by a propretor, i.e. by a pro-consul. But in the Augustan era, as the status of that island was raised from a province to a consular province, and under the Augustan empire it was governed by pro-consuls. This is a well known fact of the period.

1239. *Why is Eljamas the scribe, or Burgess, said to have been with Sergius Paulus the governor?*

In all probability the latter, although a heathen, was in some degree impressed with the necessity of a belief in the true God, and associated much with the Jews, who were very numerous at Cyprus, and with Elymas, as one of the most astute among them.

1240. *Why was Elymas, the scribe, struck with blindness?*

Because he opposed himself to the work of the apostles in Cyprus, and particularly to the conversion of Sergius Paulus.

1241. The subsequent conversion of the pro-consul is evidence to infer that he was inclined to seeking for a knowledge of the truth. No wonder does he learn that the apostles are preaching it, though the Jews are "boasting that a new prophet of God" (Acts xiii. 7). Elymas, the scribe, said that he had the truth. If not desired that his patron Sergius should convert. To the old enemy of the truth.

A.C. 45.—St. Paul at Antioch.

Jew he added the violence of a false prophet, "A friend of the devil, an enemy of all righteousness" (Acts xiii. 10), and accordingly he set himself to withstand the apostles, "seeking to turn away the deputy from the faith."

1212. *Why was the blindness inflicted upon Elymas said to be for a season?*

Because its object was the conversion of the pro-consul rather than the punishment of the false prophet.

1213. *Why did Paul and Barnabas, at the synagogue of Antioch, wait to be bidden before preaching to the people?*

Because this being the first occasion which the former took to address his countrymen publicly, St. Paul was anxious in all respects to conciliate them by a rigid observance of their routine.

1214. The fact so was, when a reader had time, if he wished to preach or exhort, to take up his position by a commentary, for him to approach the desk, to put it at a distance, to sit down, to read, to get up, to have done, and moved promptly by the action of one, the members of the synagogue perceived their wish to address the assembled people, and thus to do so. If the Jews in this season failed to do so, the scene, and beyond its first to be gathered by their Gentile neighbours, the fault was their own.—(Brown.)

1215. *Why is St. Paul's first sermon at Antioch (Acts xiii. 14—41) especially remarkable?*

1. Because of the circumstances accompanying its delivery.
2. Of its transcendent beauty, exhibiting as it does, in very few words, an epitome of God's dealings with the Jewish people, from the time of their departure from Egypt down to the moment when it was addressed to his hearers by the apostle.

1216. The Jews, however, seem to have been very little affected by it. Their religion, as far as the Jews were concerned, were great and glorious. In Acts xiii. 42 it is said, "And when the Jews were gone out of the synagogue the Gentiles came, and these words might be preached to them the next Sabbath."

"And the next Sabbath they came almost the whole city together to hear the word of God."

"But when the Jews saw the multitude they were filled with envy, and spake against these things which were spoken by Paul as contradicting and opposing."

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first be spoken to you, but since ye put it from you, and judge yourselves unworthy of eternal life, we turn to the Gentiles."

A.C. 46.—The Apostles at Lystra.

"For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."

"And the word of the Lord was published throughout all the region."

1217. *Why did Saints Paul and Barnabas depart from Antioch?*

Because of the persecution raised through the intrigues of the Jews with the chief men of the city.

1218. The apostles did not deem it expedient to remain in the face of this opposition; and accordingly, following the direction of the Holy Spirit (Acts xvi. 22), they shook off the dust from their feet and went to Iconium, a town of Asia Minor, the capital of Lycaonia. Here a great multitude of Jews, both Jews and Greeks, were converted.

1249. *Why did the apostles go to Lystra?*

Because the unbelieving portion of the Jews of Iconium raised a tumult similar to that at Antioch, and drove them from the town.

1250. Our Lord had commanded them, "when they persecuted you, smite ye them to the cheek." They therefore departed from Iconium, and came to the above-named city, where there was also in Lycaonia.

1251. *Why did the people of Lystra attempt to sacrifice to Paul and Barnabas as to gods?*

Because of the miracle which the apostles wrought upon the person of the impotent man, "a cripple from his mother's womb, who had never walked," and whom they restored in the name of Jesus to perfect soundness.

1252. The enraptured people wished to pay divine honours to St. Paul and St. Barnabas, regarding the latter as Jupiter, and his brother apostle as Mercury, "because he was the chief speaker." This was a natural course to take with heathen and heathens, St. Paul, taking occasion to proclaim the necessity of a true faith in one only supreme God, and the folly of idolatry. The mistake of the Lystrans is worthy of a passing reflection. We here get a glimpse of the relative appearances of the two apostles. St. Barnabas was a fine and imposing commanding man, on whom the heathens considered as a proper representative of Jupiter, the principal deity of their idolatrous pantheon. St. Paul was the fluent and eloquent speaker. He was therefore Mercury, the companion and attendant of Jupiter.

A.C. 51-53.—The First Council of Jerusalem.

1253. *Why did the people of Lystra stone Saints Paul and Barnabas?*

Because certain Jews from Antioch and Iconium, dogging the steps of the apostles, incited them to do so.

1254. Here a miracle was worked by the hand of God in favour of the great apostle. St. Paul, not long stoned, dragged to the gates of Lystra, and left for dead. But as the disciples stood round about weeping and lamenting for their beloved father, "he rose up" apparently a dead man, "and entered the city" and the next day he departed with Barnabas to Derbe." In order also to show to the unbelieving Jews how the refusal was their miserable opposition to the spread of the apostolic doctrine, St. Paul, after visiting the adjacent cities, "returned to Lystra, on a sabbath day, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

1255. *Why did Saints Paul and Barnabas go up to Jerusalem? (Acts xv.)*

Because of certain disputes raised by the half-converted Jews touching circumcision, and to determine which a council of the apostles was required.

1256. It was the purpose of the new law to supersede and gradually to abolish the old. But the spirit of the gospel was one of gentleness and cordialness. Hence the customs from Judaism were indulged with the permission to continue many of the practices to such as had been accustomed. Among these was circumcision. Some of the Hebrews, not content with this permission, wished to impose it on the other Gentile brethren, disputes upon this point then arose, and an authoritative interference by the apostolic college was rendered necessary.

1257. *Why at this first council of Jerusalem did "Peter rise up and speak" first?*

Because he was regarded as the most venerable, and sat as a kind of president.

1258. *Why was the rite of circumcision declared unnecessary for the Gentile converts?*

Because it had been intended as a distinguishing mark between the Jew and the Gentile; and the necessity for such a distinction now no longer existed, since the gospel was preached equally to both.

A.C. 53.—The Church in Lydia's House.

1259. *Why were the Gentile converts desired to keep themselves from meat offered to idols, from things strangled, and from blood?*

Because, although the use of these things might be indifferent in themselves, their abstinence from them would induce the Jews the more readily to admit the society of the Gentiles, and it would be a means to exercise the latter in obedience.

1260. But this obligation was but temporary, and after the first ages was abrogated throughout the whole Western Church.

1261. *Why did St. Paul impose the rite of circumcision upon Timothy, whose father was a Gentile?*

Because the apostle wished his pupil to be equally acceptable to both Jews and Greeks.

1262. *Why after preaching and confirming the disciples in Phrygia and Galatia, did the Holy Ghost forbid the apostles Paul and Silas to continue longer in Asia?*

Because it was the purpose of God to send them into Europe, in order to introduce the faith there.

1263. A dream, coming to Troas, "A vision appeared to Paul in the night. There stood a man of Macedonia, and he prayed him, saying, 'Come over and help us.' And after he had seen the vision (Paul and Silas earnestly gathering that the Lord had called them to preach the gospel unto the Macedonians,"

They got out from Troas, passed Samothrace, and the next day came to Neapolis. "And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony, and they were in the city abiding certain days" (Acts xvi. 9—12.)

1264. *Why are the apostles at Philippi represented as meeting the Jewish people without the city by a river-side? (Acts xvi. 13.)*

Because the Jews when residing in foreign countries generally erected their synagogues near running water for the convenience of ablutions.

1265. *Who was Lydia? (Acts xvi. 14, 15.)*

She was a dealer in purple, or in vests dyed purple, the disposal of which formed the staple trade of Philippi, a city of Macedonia.

1266. Lydia was a native of Thyatira, a proselyte to the Jewish religion, who, upon the preaching of St. Paul, became a zealous convert to the Christian faith. In

A.C. 53.—Nature of the Roman Prisons.

The place where, owing to the smallness of their number, or the intolerance of the magistrates, the Jews saw a synagogue, they were accustomed to meet together for worship, without the walls of the city, beneath the roof of some house of a private house, or in the open air beneath the shade of a tree, or near the margin of a river. It was in one of these assemblies that Lydia heard the apostles preach, and it was when she offered to be baptized. Her offer was pressed with such fervor that St. Paul was constrained to accept it, and hence the house of Lydia became the first Christian church of Philippi.

1287. *What were the causes of the persecutions at Philippi? (Acts xvi. 16.)*

The apostles having been accosted by a young girl who was possessed by an evil spirit, which declared openly through her the divine mission of St. Paul, they exorcised the demon and thus embittered her employers, who had been in the receipt of great sums through her powers of divination.

St. Paul and Silas brought themselves into great trouble by this performance, which did only up to the point, but it was not allowed to hinder the progress of Jesus Christ, who would never permit the demons to testify to his divinity.

1289. *Why, after scourging the apostles and thrusting them into prison, did the magistrates of Philippi entreat them to depart in freedom?*

Because of the great terror which fell upon the Philippians on account of the earthquake which the prayers of Paul and Silas had evoked.

1290. *What was the nature of the prisons into which the apostles and first Christians were cast?*

This will be understood by a consideration of the following details which are extracted from the Martyrologies.

1291. The state prison was arranged on one and the same plan through out the Roman empire. It was divided into two parts, through out the ancient world. It was commonly divided into two government buildings, and consisted of two parts. The first was the vestibule or outer prison, which was a hall, paved with the pavement, and surrounded by a wall, opening into it. The prisoners who were confined in there had the right of the air, but not the light, which they had admitted. Such was the place of confinement of Paul at Caesarea, which is said to be "the great judgment-hall."

From the vestibule there was a passage into the interior prison, called *carcer* or the stocks, from the name of what was there the name of confinement, or from the character of the door. It had no window or outlet except a small one, which, when closed, absolutely shut out light and air. And, indeed, such a darkness might be

A.C. 54.—The Bereans Commended.

obtained by the *barathrum* presently to be spoken of, but of what nature will then be seen. This apartment, called the stocks, was the place to which St. Paul and Silas were cast at Philippi before it was known that they were Romans. After scourging them severely, the magistrates, who were nevertheless but the local authorities, and had no proper jurisdiction in criminal cases, "cast them into prison charging the jailer to keep them safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." (Acts xv. 23, 24.)

The utter darkness, the heat, and the stretch of this miserable place, in which the inmates were confined day and night, is often dwelt upon by the martyrs and their biographers. "After a few days we were taken to the prison, and I was frightened, for I had never known such darkness. O bitter day! the heat was excessive by reason of the crowded floor." "We were not frightened at the fearful darkness of that place, for soon that dark prison was radiant with the brightness of the Spirit. What days, what nights we passed there no words can describe. The torments of that prison's station are equal." Such are a few of the expressions scattered over the Martyrologies.

Yet there was a place of confinement even worse than this. In the floor of the inner prison was a sort of trap-door, or *leugma*, into which the *barathrum* crept, and called forth the criminal at Rome, the Tiberian. Sometimes prisoners were confined here, sometimes despatched by being cast headlong into it through the opening. It was in such a pit as this that the prophet Jeremiah was put by Zedekiah the king. "Then they took Jeremiah, and cast him into the garden of Maltaiah the son of Hananiah, but it was in the corner of the prison, and they let down Jeremiah with ropes. And standing on the reed was no water, it mire, so Jeremiah sunk in the mire." (Jer. xxxviii. 6.)

1272. *Why were the Bereans commended as more noble than those of Thessalonica in that they searched the Scriptures?* (Acts xvii. 11.)

St. Paul had, according to his ordinary custom, been exhorting the Jews of those parts out of the Scripture prophecies, proving from them that Jesus was the Messiah. Upon which the Thessalonian Jews raised a tumult, while those of Berea betook themselves to the perusal of the prophetic writings, thereby testing the accuracy of the apostle's references.

1273. When the latter addressed their countrymen they almost invariably appealed to these writings, which was not the case when they preached to the Gentiles, to whom, of course, the Jewish Scriptures were little known. The result in the case of the Bereans was, that not any of them believed; also of honourable women, which were Greeks, and of men not a few."

* *Barathrum*, from *barathros*, a deep pit at Athens into which criminals were cast. Besides being a kind of *croquet* for the prison, its sides were sometimes furnished with hooks and knives which wounded the soles of the victims as they descended.

A.C. 54-56.—The Altar to the "Unknown God."

1274. *What was the Areopagus?* (Acts xvii. 19.)

It was the supreme and most famous tribunal of all Greece, before which all important causes were tried.

1275. The persons who composed it were much renowned for their wisdom. Cicero, and many other Romans, were ambitious of the honour of being an Areopagite, but the power of Athens being now much diminished, this court had sunk in importance, and was, in St. Paul's time, little more than the shadow of a great name — *Colinet*.

1276. *Why did the Athenians set up an altar to an "Unknown God"?*

They were, in the words of Scripture, "too superstitious," and set it up lest, among the hundreds of altars erected in various parts of the city to all the idols of whom they had heard, they should have omitted to honour some one unknown to them by name, but of whom they stood in dread.



VOTIVE TEMPLE, ATHENS.

1277. *What were the Epicurean and Stoic philosophies?* (Acts xvii. 18.)

The former of these was very much the same as that of the modern deists. Its followers held that the Almighty did not interfere by his providence in the government of the world; that the soul did not subsist after the body; and consequently that there was no future state of retribution. The latter denied that man had liberty of action, and maintained that all things happened by destiny and fatal necessity.

1278. *Who was Dionysius the Areopagite?*

He was the most illustrious of the converts made by St. Paul at Athens.

1279. He became Bishop of Athens, and was the same person who, according to Eusebius, had, upon observing the remarkable convulsions of nature coincident with the

A.C. 51-52.—St. Paul works as a Tent-maker.

death of Jesus Christ upon the cross, and realizing the cause, exclaimed, "Whether the universe is false or true, or the God of Nature must be working."

1280. *Who were Aquila and Priscilla?* (Acts xviii. 2.)

They were of the Jewish nation, converts to Christianity, and, previously to the date of the events mentioned in the above text, residents of Rome. Aquila is stated to have been a native of Pontus. By an edict, A.C. 52, the Emperor Claudius banished all Jews from the imperial city. Aquila and his wife Priscilla then went to Corinth, and there entertained St. Paul.

1281. They appear to have been zealous promoters of the Christian cause. St. Paul, in Rom. xvi. 3, 4, intimates that they had exposed themselves to a great danger on his account. The verse reads as follows: "I beseech you, brethren, greet my beloved Priscilla and Aquila, who have risked their necks for my life; to whom I am especially indebted, as they have supported me in my ministry at Corinth, and probably employed many workmen."

1282. *Why did St. Paul, while at Corinth at the house of Aquila, work as a tent-maker?* (Acts xviii. 3.)

Because he wished to give a proof to his fellow-countrymen, the Jews, of his perfect disinterestedness, and that he did not wish to be a burden to those to whom he preached the gospel.

1283. *Who was Gallio, the deputy of Achaia, before whom the unbelieving Jews of Corinth brought St. Paul?* (Acts xviii. 12.)

He was a man of very superior attainments, a kind of Stoic philosopher, and brother to the celebrated Seneca, Nero's preceptor.

1284. St. Paul and Seneca were known to each other, and maintained a brief correspondence. The letters that passed between them are, however, now lost.

1285. *Who was Apollos?* (Acts xviii. 23.)

He was a Jew of Alexandria, an eloquent man, and deeply read in the Old Testament books, which is the meaning of the expression, "one mighty in the Scriptures."

1286. He had received the baptism of John only, had not heard the apostles preach, nor received the Holy Spirit by the imposition of hands, yet he preached boldly to the Jews, deriding them, as Menander and other prophetic writings that Jesus must be the Messiah. He went to Ephesus in the year A.C. 51, during the absence of St. Paul, who had gone to Jerusalem. It was while

A.C. 54-56.—"Diana of the Ephesians."

preaching in the synagogue of the Jews at Corinth, that he was first seen by Aquila and Priscilla, who invited him to their house, and "expounded unto him the way of God more perfectly." (Acts xviii. 26.)

1287. *Why did the seven sons of Sceva, a Jew, attempt to cast out devils in the name of Jesus, in whom they did not believe?* (Acts xix. 14.)

Among the Jews were some who, by calling upon the name of the true God, sometimes cast out evil spirits (par. 856). These sons of Sceva, seeing what wonderful effects followed the invocation by St. Paul of the name of Jesus, thought to imitate him.

1288. This was an act of gross superstition, and was punished accordingly. "And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man with the evil spirit was, laid on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

1289. *What were the books burnt in presence of the apostle at Ephesus?* (Acts xix. 19.)

They were books of divination and magic art, to which study the Ephesians were much addicted.

1290. The value of the books, stated in the text to be fifty thousand pieces of silver, amounted to about a thousand pounds of our money.

1291. *Why did St. Paul leave Ephesus after this event?*

Because of a tumult raised by the silversmiths, or makers of silver images and shrines of Diana, the favourite idol of the Ephesians, who saw that, if the Christian religion prevailed, there was an end to their business and profits.

1292. Accordingly a riot was organized, during which it was endeavoured to kill St. Paul and his companions. The former, however, was protected by his friends, and departed for Macedonia.

1293. *Why was the day of weekly rest changed from the Sabbath, or seventh, to the first day of the week?*

Because it was upon the first day of the week that our Lord's resurrection took place.

1294. Hence this day became distinguished by the name of the Lord's day. In Acts ix. 7, we read of the weekly meetings for prayer and "breaking of bread."

A.C. 60.—St. Paul Appeals to Rome.

being held upon the first day of the week, and in Revelation i. 10, the phrase Lord's Day is mentioned. With the Latin Church this term is used to express the Christian Sabbath, or "*Die Dominica*." In no part of the New Testament do we read of the weekly meetings for divine worship being held upon the seventh day, or Jewish Sabbath. Nevertheless, this is a matter which is determined by other means than those which the Scriptures furnish, and rests solely on tradition.

1295. *Who was Tychicus (mentioned Acts xx. 4) ?*

He was a disciple employed by the Apostle Paul to carry his letters to several churches.

1296. He was of the province of Asia, and accompanied St. Paul in his journey from Corinth to Jerusalem. He carried the epistle to the Corinthians, that to the Ephesians, and the first to Timothy. The apostle calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God, and had intentions of sending him to Crete, to provide there in the absence of Titus. It is thought, also, that Tychicus was sent to Epaphroditus when Timothy was at Rome, when he carried a letter to the Ephesians from the apostle. The Greeks make him one of the seventy and Bishop of Colophon, in the province of Asia.

1297. *What is meant by the "synagogue of the Libertians" ?*

There are two opinions about these:—1. They are held to have been a congregation of freedmen, that is, of persons who, having been either born or made slaves in war, had obtained their freedom; or, 2, they were from a city in Africa, near Carthage, called Libertina, and hence were called Libertines.

1298. *Why did St. Paul, when threatened with scourging by the Jews at Jerusalem, claim the privileges of a Roman citizen? (Acts xxii. 25.)*

Because he wished to prevent what might have proved a source of scandal to some newly-converted Christians, whose constancy would have been endangered had the apostle submitted on this occasion to the degrading infliction.

1299. *How could St. Paul claim this privilege, being a Jew and a native of Tarsus?*

The privilege of Roman citizenship had been conferred upon the parents of St. Paul, and he had it by inheritance from them.

1300. The city of Tarsus had been privileged by Antony as an imperial city. The Valerian law forbade that a Roman citizen should be bound, the Sempronian law forbade that he should be scourged or beaten with rods.—(Calmet.)

A.C. 69. Felix the Procurator.

1301. *Who was Felix, before whom St. Paul was tried?*
(Acts xxiv. 25.)

He was the Roman procurator of Judea, under Claudius Caesar (circa A.D. 50).

1302. Being apprehended in Jerusalem, St. Paul was sent by a written order from Claudius Lysias, the tribune or commandant of the Roman troops, who kept guard at the temple, to Felix at Caesarea, where he was at first in Herod's judgment-hall. Upon the arrival of his accusers, they chose a spokesman in one Tertullus, and had the authority, in order to conciliate the goodwill of Felix, to express gratitude on the part of the Jews, "seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence" (Acts xxiii. 24, xxiv. 1). The apostle presented his cause in a few words (v. 26), and was retained in prison by Felix, but with some indulgences.

1303. *Why was St. Paul brought several times before Felix?*

Because that governor was in hopes of receiving a bribe from his prisoner, and was prepared upon such conditions to release him.

1304. Felix was himself a worldly representative of the Roman emperor, and he was of the day. He was a Jew by birth, a Samaritan, and a Greek. Originally a soldier, he had risen by the fastest means to a high position in the empire. This position was valuable to him in so far as it secured him his possessions. He appears to have been fond of two things, viz., money and religion. The Drusilla mentioned (Acts xxi. 24), was a Jewish woman, the sister of Herod Agrippa, who was a learned married to Felix, but, for some reason, among Azub, king of Emesa, and the living Samaritan, for that will not remember what the apostle reprobated of religion, sensuality, and the judgment to come (Acts xxv. 25). But the tribune Felix was too, the same. He retained St. Paul in prison, where he remained for a period of two years, saying "he is bound" when the next judge gave place to Festus, as he "was willing to do the Jews a pleasure." (Acts xxv. 27.)

1305. *Why was Felix superseded in the procuratorship by Festus?*

Because by his corrupt government he had raised many seditions in Judea, and endangered its safety as a Roman province.

1306. According to Josephus, it was the practice of Felix to confer with the neighbouring governors, for the rival factions among the Jews by the ears, and when both parties were well enough exhausted by these civil wars, he then made gross and plunder them. He encouraged the formation of sects of brigands and robbers, or a seditious, and, in short, did everything that was calculated to divide and disorganize the nation of the Jews.

A.C. 62.—Festus, Agrippa.

1307. *Who was Festus?* (Acts xxv.)

Porcius Festus was the successor of Felix, as the Roman governor of Judea, to the duties of which office he was appointed by the Emperor Nero, A.D. 55.

1308. He was, at least, greatly the superior of Felix, and is spoken favourably of by Josephus. His conduct to the apostle Paul was highly and justly commended from the Christian point of view. When the Jewish hierarchy begged him to remit the apostle to Jerusalem, intending to have him assassinated on the road, he gave a refusal, promising to have him tried where he was, namely, at Caesarea, alleging to them, "It is not the manner of the Romans to deliver any man to be killed, ere the one which is accused have the accused face to face, and have chance to answer for himself concerning the crime laid against him" (Acts xxv. 12.) That which Caesarea he sent for and there made a prisoner, and inquiring that the matters which his accusers have to say, he was informed of their own accusation, and of one Jesus who was dead, whom Paul affirmed to be alive. He asked the apostle whether he was willing to go to Jerusalem to be tried, since Festus did not feel himself skilled in such an affair. St. Paul, of course, because he was unwilling to put himself into the hands of such a people, then he requested "that he reserved unto the emperor, if Agrippas" (the whole name Nero, and the emperors generally, were designated) and was in consequence kept in custody till Festus had an opportunity to send him to Rome.

During his government Festus had many good and wise acts. St. Paul's eulogy of him as the "most righteous," was no mere piece of court flattery. When he came to Judea he found the country infested with robbers, who plundered the villages and set them on fire, the Samaritans were wretched. Most of these men were heathen, and had quite different ideas of justice and fairness, but of these and of the false priests the publicans set on by a certain governor, who possessed the countenance and favour of the Romans, so that they would not now dare to live peacefully. These robbers travelled both by post and by bridges. He had most of his contemporaries, as it appears to have led a natural death.

1309. *Who was Agrippa II?* (Acts xxv. 13.)

He was son of the king of the same name, who imprisoned St. Peter, and put St. James to death.

1310. He was called Herod the younger, or Herod the Second. The Bereans mentioned in this chapter were not Jews, but were of the same persuasion. If Agrippa was serious in his demand to Paul, "What thou persadest me to be a Christian," he very soon allowed the impression to disappear in the old way. His reign of fifty-one years past and with all sorts of crime, including the very worst. When the last war broke out between Rome and her enemies, a large part went to the aid of the countrymen. Agrippa II. died in the third year of the Emperor Trajan.

1311. *Why was Christ said to have been the first to rise from the dead* (Acts xxvi. 23), *when others before him had risen, as the widow's son, Lazarus, etc.?*

Because he was the first who rose *not to die again.*

Note on the Acts.

It is certain, however, that St. Paul again obtained his liberty, and made several voyages, by means of which he carried the light of the gospel into many countries. But nothing is known as to the manner of time. He finished his labours by martyrdom, being beheaded at Rome in A.D. 66, the thirtieth year of Nero.

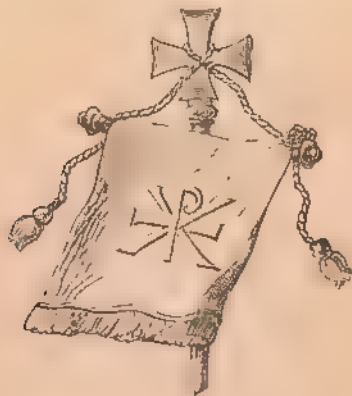
NOTE UPON THE HISTORICAL PORTION OF THE NEW TESTAMENT.

Upon arriving at this point two important questions might well be asked by the Biblical student. These are—

1. *What was the amount of success attained by the promulgation of the Gospel in the century and the half which intervened between the first ages of the Church?*

2. *Has that success been permanent? Or, in other words, Is the promise of Christ, that his Church should be planted in the mountains and fill the whole earth, (par. 553), should embrace all nations, and continue to the end of time in a fair way of accomplishment?*

The answers to these questions are readily furnished. The limits and scope of the present work preclude a more detailed enquiry, but it may be boldly and thank-



THE "LABRUM," OR STANDARD OF THE ROMAN EMPIRE UNDER
CONSTANTINE THE GREAT.

(The monogram in the centre is the abbreviation of *Christos*, Christ.)

fully stated, in answer to the first, that, departing from Jerusalem, and distributing their forces over the known world, the Apostles everywhere met with the most rapid success; and this success was followed up, specifically, first at the end of three hundred years, the very centre of civilization and dominion, the city of Rome

Note on the Acts

itself of itself, and without any pressure from without, erected the standard of the cross upon its ensign, as the mark and emblem of the empire.

I answer to the second, that, in the present year, eighteen hundred and fifty nine after the birth of Christ, there is scarcely a spot of earth where man has penetrated, or where civilization has reached, in which the gospel has not been preached, and that successfully.

As to the future permanency of Christ unity, the system which has seen the rise and fall of thrones, empires, and dynasties, and is still daily increasing, may—apart from the divine guarantee, if it be possible to doubt—be safely left to fill up the remaining measure of the earth's allotted time.

The following passages will be found very pertinent to the matter under consideration, and are but little known.

1121. THE TESTIMONY OF THE EMPEROR NAOLION THE FIRST TO THE SUCCESS OF THE NEW DISPENSATION.

(Extracted from his conversations with General Bertrant and others at St. Helena.*)

"It is neither one day nor one battle which has accomplished this event. Is it the life of a man? No. It is a war, a long combat of two hundred years, commenced by the apostles, continued by their successors, and by two popes and seven emperors of Christian generations. All the first preachers of Christianity suffered martyrdom. Thus, during a space of three centuries, the presidential chair of the Church was a scaffold, where it was customary to execute him who was entitled to occupy it, and I add, I believe, during that period three hundred years, was a territory reserved for the other popes. In that war all the popes and all the powers of the earth were pitted on one side, and on the other I do not perceive any army, but a mystic an energy, a few men, a blood, coarsened here and there in all the quarters of the globe, having no other rallying point but the common faith, the mystery of the mass. What a strange symbol! His symbols are armed with the instrument which inflicts the tortures upon the God-man. They carry the cross in the world, a sign of their faith, a burning flag, and in secret are excited from one to the other, 'Christ—God,' they say, 'and I will save you, friend.' What a struggle, what a stern do or die struggle, words repeated of the man to strengthen, on whom the God-man relied! What agonies of blood have been shed both sides? What fury! Beasts, rages and all the bitterness of hatred and violence, there is no more, moral courage, a wonderful resignation. During three hundred years the four struggles against the coarseness of animal passion, the cross against degradation, the soul against the body, virtue against every vice. The blood of the Christ flows in torrents, even when in the last agonies of death they kiss the hand of him who kills them. The soul alone protests, while the body is given up to all kinds of torture. Everywhere the Christians fall, and everywhere they triumph.

'Can you imagine a man after death obtaining conquest with a faithful army devoted to his memory? Can you conceive a phantom who is still a human?

* From "The Massacre of the Carmes," by J. A. Belancy. London, Lumley.

The Epistles and Revelation.

"such is the destiny of great men—that of Cæsar and Alexander—we are forgotten! and the name of a conqueror, such as that of an emperor, becomes more yea less a lie than! Our actions fade under the futility of a present, while either praises or imputations with live existences. . . . Behold the approaching destiny of the great Napoleon! What a abyss between my deep misery and the eternal reign of Christ, which is, reached up, increased, loved, adored, living in all the universe? Is that dying? Is it not rather living? Behold the death of Cæsar! Behold that of God!"

CHAPTER XI.

OF THE EPISTLES AND REVELATION.

1322. *Why was the epistle of St. Paul to the Romans written?*

The design of St. Paul in inditing this letter was, by a full development of the gospel doctrine, to confirm the faith of the Roman Christians, and to terminate some domestic disputes which then prevailed among the believers.

1323 The Church at Rome had been long divided. The Jews and Gentile converts were at variance, the former insisting upon their superiority (as the eldest born to Christ), and preserving in the temple some of their fathers. On a count of which they assumed priority or preference over the converted Gentiles, regarding the latter as foreigners, admitted out of pity to favour into the society of converts and to the participation of Christian privileges. The Gentile converts, on the other hand, stood upon the merit of their accepted pleasures, the wisdom and preference of their legislators, the purity of their morality, and their exemption in following the law of nature. They were not like the Jews with the observance of the precepts of God and the ceremonial observances; that the idolatry they returned to idolatry; that they would persecute and lead to death the prophets, and even their Messiah, the true Son of God, etc., etc.

St. Paul shows that whether a Jew or the Gentile had reason to boast, but to be themselves under the hand of God, that they should pretend to merit, or be rendered to glory or boast of their call, as what is all from the grace and mercy of God.

1324 *Why is the epistle to the Romans placed first among the canonical epistles?*

1. Because of the dignity of the imperial city to which it is directed. 2. Because of the magnificence and sublimity of the evangelical mysteries of which it treats.

Epistles to the Romans and Corinthians.

1325. As the seat of empire and the destined scene of the martyrdom of the two chief apostles, Rome fairly claimed this preference. As to the second point, "The epistle of St. Paul to the Romans," says Dr. Macknight, "for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any more human composition, and as far exceeds the most exalted compositions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars."*

1326. *When was the epistle to the Romans written?*

It was written about the year 57, or 58, three years before St. Paul's first visit to Rome, while he was preparing to go to Jerusalem with the charitable contributions and alms collected in Achaia and Macedonia, for the benefit and relief of the poor Christians in Judea.

1327. The epistle to the Romans was written in Greek at Corinth. St. Paul's secretary was named Tertius. The apostle visited the church addressed twice: first A.C. 51, when he appealed to Caesar, and then A.C. 60, a year before his martyrdom, which happened in A.C. 66.

1328. *Why has St. Paul's first epistle to the Corinthians been written?*

The intention of this epistle was to put an end to certain divisions that had arisen among the Christians of Corinth, in consequence of the indiscretion of some new teachers.

1329. Corinth was the capital of Achaia, a very rich and populous city of Greece, where St. Paul had preached during more than a year, and converted a great many. Having received letters from them, and being informed of the disputes above alluded to, he wrote the present epistle, sending it by the same persons, Stodanus, Erastus, a Thessalonian, and Gaius, one of the Corinthians. It was written about the year 59, and from Ephesus.

1330. *What was the cause of the dispute in which Apollos is named? (Cor. iii. 6.)*

There was a tendency among the Corinthian converts to form parties or sections under particular leaders, which the great talents and excellent qualities of Apollos rather increased; but neither he nor his distinguished colleague St. Paul consented for a moment to any such factions, and the passages recorded in C. r. iii. 6 were written to put an end to them.

* "Truth of the Gospel History." London, 1763, 4to.

Early Heresies.

1331. Some writers imagine that Apolos differed to some extent from St. Paul upon the subject of the concessions which it might be advisable to make in favor of Judaical practices, as ceremonial concerns from the Hebrew nation. There does not appear to be sufficient ground for any such opinion. Apolos was so displeased with the Corinthians for their party-finding habits, that he withdrew to another scene. He went to Creta, and while there the first epistle to the Corinthians was written. He was afterwards invited by St. Paul to revisit Creta, and ultimately became bishop of that city, which fact should be held as a proof that there could be no difference in point of sentiment between the two teachers.

1332. *Why did the heresies spring up in the infant Church against which the apostle (1 Cor. xi. 19, Gal. v. 20; Titus iii. 10, etc.) warns the Christians?*

Because (in the language of Professor Burton):—"Many persons who professed to follow the instructions of the apostles, took such parts of the gospel as suited their views or struck their fancy; but these rays of light became mixed up and buried in such a mass of absurdity, that the apostles themselves would hardly have recognized their own doctrines."*

1333. The chief of these heresies were the Nazarenes, the Ebionites, and the Cerinthians.

The Nazarenes were a sect of men between Jews and Christians, but abhorred by both. They allowed Christ to be the great and perfect prophet, and said that he was a mere man, whose natural parents were Mary and Joseph; they mixed all the ceremonies of the old law with the new, and observed both the Jewish Sabbath and the Sunday.

The Ebionites were akin to the former, whose opinions they held generally, with some distinct errors of their own. They, like the Nazarenes, taught that Christ was created like one of the angels, but greater than the rest, that he was conceived and born, nevertheless, in the natural way, and chosen to be the son of God by the Holy Ghost descending upon him in the form of a dove.

The Cerinthians, and their followers, were the true heretics and schismatics of the day. They denied the divinity of Christ, and held that he was a mere man, who, by the power of the Holy Spirit, became the Son of God. They taught that Christ was created like one of the angels, but greater than the rest, that he was conceived and born, nevertheless, in the natural way, and chosen to be the son of God by the Holy Ghost descending upon him in the form of a dove. They also taught that Christ was created like one of the angels, but greater than the rest, that he was conceived and born, nevertheless, in the natural way, and chosen to be the son of God by the Holy Ghost descending upon him in the form of a dove.

St. John, in one of his epistles, saw a vision of the Son of God, and recorded by Irenaeus, who declares that he had it from the mouth of Polycarp, an eye and ear witness. The vision was that on a day when he entered a public bath, he saw a vision of the Son of God, who appeared to him in the form of a man, and spoke to him of his mission, which was to save the world.

* Bampton Lectures.

Secular allusions in the Epistles.

started back, and had this frank confession, "Let us," said he, "come away to a bath where n is C. m. t. u. s., that every of the truth, should fall upon our heads."

1334. *Why did the apostle Paul (1 Cor. xi.) discourse upon the covering or uncovering of the head in public worship?*

Because, as is evident from the context, that he had been requested to give some directions upon that subject.

1335. It was the practice among the Greek Christians the Corinthians were among the most distinguished of these, to uncover their heads when attending

divine service. But in other and more Eastern parts of the Church the practice of worshipping with the head covered was retained. The question to be decided was which was the best—should the Western practice yield to that of the Eastern Church, or vice versa? The apostle says:—

1. That they should abide by the rules he had given them. (That he had advised the uncovering of the head by the male, and its being veiled at least by the female portion of the congregation, is evident.)

2. He argues that as it is a kind of shame for a man to wear long hair, and for a woman to be bald, so his advice relative to the subject had a natural reason.

3. He tells them that contentiousness is worse than any breach of etiquette, and that any rule may not be brought either way (1 Cor. xi. 16).

1337. *Why does St. Paul exhort the Corinthians to cultivate prophesying?*

In the New Testament language, "prophesying" frequently means preaching, and the apostle recommends the arts of preaching to the consideration of his converts, rather than the acquisition of supernatural gifts.

1337. When the first disciples were first, and in the same manner and other places of meeting, addressed the people, they were larger, and that between the preacher and a portion of his audience, an interpreter or languages was needed. Hence so not only did not their spiritual gifts, but even towns and villages from each corner. 1 Cor. xii. 30, which treats of this subject, sets forth by saying, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." It goes on to say that even the supernatural gift of tongues, that is



ROMAN LADY, HEAD DRESS.

Secular allusions in the Epistles.

the knowledge without style, fluency in language, is less important or desirable than the faculty of choosing appropriate and searching words—words suited to an well applied to circumstances and victory. The preacher may address fine words to himself, may say they extend to heaven and earth, may pray with the best intentions, but "How shall he that occupies the room of the unlearned say 'An on' at thy going? I am, say thou, a great man, but thou art not? For thou verily art not a great man, but thou art not a great man." If therefore the whole church be to be put into confusion, and all say, with thee goes, and come time in those that are in confusion, or in confusion, will they say that thou art not? But if all go plain, and say, thou art not a great man, or one who art not, he is convinced of his own weakness. A man who is to be a great man, if his heart made no effort, and so, falling down on his face, he will weep, and repeat that God is in you of a truth?"



ANCIENT CHARIOT RACES.

1338. *Why did St. Paul, in his epistles to the Corinthians, the Hebrews, the Philippians, and others, frequently allude to and draw comparisons from the ancient games, and especially the races?*

Because these classical contests formed an essential part of the system and mode of life of the peoples to whom the apostle

The Roman Games.

chiefly addressed himself, and lent the readiest and best understood illustrations which a preacher at that time could select.

1339. The Romans derived the most of their games from the Greeks, by whom they had been cultivated and fostered to a degree which it is difficult at this time of day to appreciate. The so-called *clay* at racing, horse-racing, foot-racing, quoits, wrestling, darts, boxing, etc. Every race, especially the highest, was prepared for exclusively in those contests by a certain training in youth, which developed and strengthened every part of the bodily frame, rendering the eye acute, the ear supple and loud, the hands, labelling at once to every variety of the arms and feet, and quickening all the senses and bodily faculties.

The severity of the preparatory discipline, is illustrated by the following passage from Epictetus:—"You wish to enter at the Olympic games. Consider first what preparation follows, and then, if it is for your advantage, engage in the affair. You must conform to rules; submit to a diet; refrain from dalliance; exercise regularly, with regular hours; not to abstain from any food at all; you must run, to collect water, nor sometimes ride, nor walk; you must give yourself up to your master as to a physician. When in the contest you may be thrown at a leap, dislocate your arm, turn your ankle, sweat in abundance, or faint, be weary, and after all lose the victory. When you have reckoned on all this, if you still desire to do it, set it at its cost."

The most important of these references are as follow:—

"*Know ye not that they that run in the race, do so to obtain the crown?* So run that ye may obtain." (1 Cor. ix. 24.)

Here the words addressed to the Corinthian converts recall to mind the Roman games. The crown, or *corona*, of which the races were run, was one of the most famous in the world. It was secured by a contest of strength between the man and the beast. Of course the man received the prize. The prize was usually a crown.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.)

The cloud of witnesses here referred to were—1. the multitudes of spectators surrounding the dramas or course. 2. The heavenly as well as earthly witnesses of that spiritual race, which the followers of the gospel rule had to run.

"Now they do it to obtain a corruptible crown, but we an incorruptible." (1 Cor. ix. 25.)

The usual mode of rewarding victors, who, even in the warlike games, was by the bestowal of crowns. The highest reward was the *corona frons*, made of oak leaves, and conferred on him who had saved the life of a citizen. The person who received



AMPHITHEATRE, VERONA.

Secular allusions of St. Paul.

it wore it at the spectacles, and sat next the senators. The *mural crown*, *a*, was bestowed on him who first scaled the walls of a city. The *embattled crown*, *b*, on him who first mounted the rampart or entered the camp of the enemy. The *naval crown*, *c*, was bestowed for naval exploits. The *grass crown*, *d*, was for lesser merits. The *chaplets*, *e, f, g*, given in the Olympic games, were of laurel, vine, or parsley. These, though in part made of evergreens, would speedily fade. Their essential insignificance, compared with the great efforts by which they were won, are frequently alluded to by the satirists of St. Paul's age. The comparison between the fading chaplet and the eternal reward of the just in heaven would be well understood.

The text—

"But I keep under my body and bring it into subjection"

(1 Cor. ix. 27),

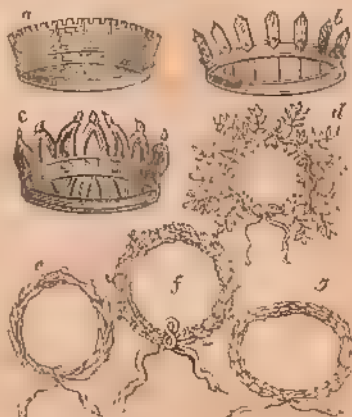
—is explained, as to the secular allusion, in the above quotation from Epictetus. Another illustration is to be found in the fact that those who, in the Isthmian games, strove to gain the prize in running or boxing were required to pass ten months in the gymnasium of Elis in order to prepare themselves by exercises and a rigid diet. Abstinence and self-denial as essential to the attainment of it, are hereby inculcated.

"Not as one beating the air." (1 Cor. ix. 26.)

In order to acquire agility and skill, aspirants exercised themselves with weapons apart from an antagonist. This was called "shadow fighting," beating the air, literally. The opponents for whom St. Paul prepared his neophytes were not of this kind. These were the prejudices and the persecutions of Roman and Greek heathenism, their own fallen nature, and the powers of darkness. The great portion, probably, of those to whom this epistle was first addressed, had to witness to the death, either in the arena with lions, or in fatal dungeons under the relentless heel of their Pagan rulers.

"I press toward the mark for the prize." (1 Phil. iii. 14.)

This refers to the foot-races at the Isthmian games. The prize to be run for at these games was withheld in such a manner as to be valuable to all the runners. Thus the competition was excited. The eternal prize for which the apostle ran, namely, the crown of life in heaven, was set ever before his eyes by contemplation and prayer.



a, Mural crown, b, Embattled crown (corona murica), c, Naval crown, d, Crown of grass, e, Triumphant crown, f, Vine crown, g, Oval crown.

The Contests of the Arena.

1310. *Why was the second epistle to the Corinthians written?*

St. Paul had in his first epistle written rather severely to his converts; the effect thereby produced was very great. He



ROMAN BOXERS.

therefore wrote this second epistle to comfort and strengthen the flock, admonishing them to persevere in a proper course, and especially to avoid false teachers.

1311. Among other things, the first epistle had obtained a sentence of excommunication—a cutting-off from Church communion—against a Christian who was living in a shocking scandalous manner (1 Cor. v. 1). Having been in need of the repentance and amendment of this person, St. Paul in his second epistle pro-

St. Paul to the Galatians

[illegible]

The second leaf was written at a short time subsequent to the first - about
the year 67 or 80, probably before the visit of Roderic. The place from which it
was written is also indicated by L. It is from some part of Macedonia,
probably from Philippi.

1312. Why was the epistle of St. Paul to the Galatians written?

Because of some controversies which had been raised by the Jewish converts with the Gentile Christians concerning circumcision, and some other lesser matters.

1143 The Galatians, soon after St. Paul had preached the gospel to them, were seduced by some false teachers who told them, and was, and is, necessary for saving all Christians, even those who do not believe in Christ, observe the commandments, and the marriage sacraments of the Church, and that the apostle had written the contrary of these teachers, alleging that they were against the Holy Trinity, and the apostle. The Galatians were originally Greeks, who, after their conversion, spread themselves over Greece, and a large part of Asia Minor, where they settled in Cappadocia and Phrygia, the provinces all over which are called Galatia. It seems that St. Peter preached first in these parts, but it was not till the Jews, who had gathered from all over parts of the first gospel, when he addresses to the Jews of Pontus, etc. But St. Paul was the first that preached to the Gentile inhabitants of the province. When he first preached to them, many were deceived as an angel from Heaven, or rather as Christ himself, saying that he offered them a new, and to which had there been was very easy, and that the Jews conversed used to traditions which gave rise to the apostle, as a thing not of legal observance. The apostle arrived next day, and he said to the Jews, and to the Gentiles, that he had no new riches upon a new law. St. Jerome states that the apostle was written from Rome, where his author was in chains for the truth. Others maintain that it was sent from Ephesus.

1344. Why does St. Paul in his epistles allude to the military equipments of a soldier?

Because he could use no images of a more apposite character, or with which his correspondents were more familiar.

134. It is not necessary to point out how important was the knowledge possessed by S. Parolup. these matters, or how roughly, when the epistles were written, the Roman military element entered all ranks and parts of the empire. It will have been seen, by what has been before stated, that the two interestingest mark of the time was the universally present Roman legionary. The whole work

Military allusions in the Epistles.

had been subjected to the Roman yoke, and even after the policy of the conquerors had left to the conquered people some remnants of their national peculiarities or characteristic colouring, the fashion of Rome prevailed. Many cities, called

free cities, were permitted to maintain garrisons of national troops, and to enjoy a shadow of national independence; but here the nationality, whatever it might be, soon faded away, and the military system became entirely assimilated to that of the dominant city. The costume of a Roman soldier then was the universal type, and as such was alluded to by St. Paul. The principal of these references occur in the sixth chapter of the epistle to the Ephesians, and are as follows:—

"Finally, brethren, be strong in the Lord, and in the power of his might"

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. vi. 10, 11.)

The armour of a Roman soldier, speaking in general terms, consisted of the demi-cylindrical buckler or shield, the cuirass or pectoral (breastplate), the casque or helmet, and the crests or greave.

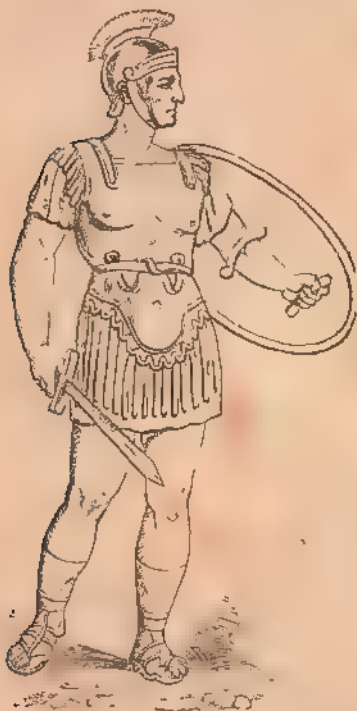
"For we wrestle not against flesh and blood, but against principalities," etc. (Eph. vi. 12.)

"The young soldier was regularly trained to the exercises of running, leaping, vaulting, wrestling, and swimming."—(Carr's "Roman Antiquities.")

"Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. vi. 14.)

The cuirass or pectoral was a bell-shaped plate of brass, about a foot square, adapted to the form of the chest, and fastened with thongs of leather protected with metallic scales; but the centurions and for most legions it rendered themselves still more impenetrable to the steel of the enemy by having their arms covered with brass scales, or iron rings twisted with iron wire or like chains.

"And your feet shod with the preparation of the gospel of peace" (Eph. vi. 15.)



ROMAN LEGIONARY

Military allusions in the Epistles.

The soldiers at first went nearly barefoot; but as Roman power advanced, the more care was taken of the feet. Under the emperors the sandal was improved into a kind of boot, and even studded with nails. The annexed cut shows how carefully the foot was protected in St. Paul's time.

"Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. vi. 16.)

The buckler, anciently round, had, in the time of the apostles, been superseded by the demi-cylindrical or oblong "scutum." This shield, four feet in length by two feet and a half in breadth, and constructed in the form of a tile, was composed of two or three pieces



ROMAN SANDAL.

of timber, fashioned and secured together in the manner of staves, covered with leather, strengthened at each end by a band of iron, and provided in the middle with an umbo or boss of metal, for the purpose of turning aside the missiles and pikes of the enemy.

"And take the helmet of salvation and the sword of the Spirit which is the word of God," (Eph. vi. 17.)

The casque, helmet, or head-piece of brass or iron was variously formed, but



SHIELD

generally fitted projections at the base for protecting the neck and shoulders, and in most cases attached under the chin by mentumiers covered with scales of brass. The helmet was generally adorned with a crest. The sword in use, called the Spanish sword, was common to all the infantry of the legion. It had a short, broad blade of excellent temper, which serves either to cut or thrust. It was two-edged, which quality is referred to by St. Paul in Heb. iv. 12:—"The word of God is quick and powerful, and sharper than any two-edged sword."

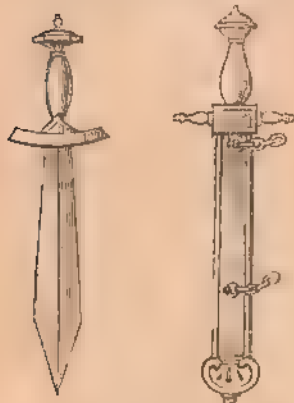


HELMET

Sufferings of the Primitive Christians.

1346. *What is the meaning of the phrase, "For I bear in my body the marks of the Lord Jesus?"* (Gal. vi. 17.)

St. Paul intended to say in these words that he had realized in his own person some of the sufferings of Christ; in other words, that his body bore the marks of the persecutions he had endured on account of his apostleship.



TWO-EDGED SWORD.

1347. It was an ancient custom to mark or brand with certain well understood characters the bodies of soldiers, fugitives, and domestics. Doubtless St. Paul had these images in his mind when he penned the allusion in Gal. vi. 17. But with reference to the marks received by the servants of Christ who had to pass through the hands of the heathen judges, it may be as well to consider what the nature of these imitations were.

Foxe, in his "Acts and Monuments," speaking of the earliest preachers of

the Gospel, and quoting from Foxe, St. Augustine, St. Jerome, and others, says:

"Some were plaid with the cruel scourge, some were scourged with whips, some were branded with the red-hot iron, some were crucified; some, drowned in the sea, some were burnt alive, some were hanged out on a stake, some were stoned to death, some were starved with hunger; some their heads were cut off, or their bodies were cut in two, by the execution of the sword. Neither yet were these tyrants and cruel men of Satan thus contented with death only, but they sought to defile the bodies of the faithful. The hands of death were laid on us, and no less cruel than death. Whosoever the cruelties of man's invention could devise for the punishment of man's body was practised against the Christians, as partly I have mentio[n]ed before. Now appeared by the apostles, from the brethren of France here following. Calf's trails, cruel chains, stripes and scourgings, drawing out at long wounds, peals of iron laid into their backs, great deep dirges, racks, straddling in prison, the teeth of wild beasts, or lions' gullets and gullets, to sing upon the horn of justice. Moreover, when they were thus mired, their bodies were laid in chains, and dogs were left to keep them, that no man might come to help them, neither would any prayer be given them to be interceded and buried."

That St. Paul, at the time of his writing this epistle, was a partaker in these sufferings—short of actual death—is evident by the eleven chapters of the Second Epistle to the Corinthians, wherein he says:—

Sufferings of the Primitive Christians.

"Are they numbers of Christ? I am more numerous, more abundant, more stripes above measure, in prisons more frequent, in deaths oft."

"Of the Jews five times received I forty stripes save one."

"Then as I beaten with rods, and as I stoned, twice I suffered the stripes,
a night and a day I have been in the deep.

¹ In perls of water, pearls of rubber, or pearls by one's own contrivance, a pearl in the leather, in pearls in the wilderness, in pearls in the sea, in pearls among false brethren.

"I wear as a discipline, I wait long often, in hunger and thirst, & fastings often, in cold and nakedness," etc., etc.

The trial of a Christian prisoner before a British judge was some-
what after this fashion. He goes to the bar, and the judge says to him,

The magistrates, on their side, displayed a cut of his Downy expression, a pale white robe covered with purple, his left hand standing behind him. Near the door of the court, to confront the prisoner on his first arrival, were the usual instruments of torture. There were the heavy yokes of the rack, of ponderous wood, somewhat what in form resembled the cross, the fetters, the stocks, with their bands and bars were inserted in the legs for a seat, under which stood a bed of heated stones. Then, too, were the rods with thorns interlarded, the whips, and the long, but not in their roughest, well-laid, the heavy doors the house of dragging into the first of the court, and the heavy iron pair of screws and stocks, or racks for tearing, and there was the wheel, fringed with sharp blades, which the culprit was stretched to, and there was the fire ready to go on, with the water being a great many of the large cauldrons which were placed under it.

11. Christian burial was now denied him, and the sight of the place, with its furniture, would be enough to appal a stout heart. He was asked, Are you a Christian? Upon this reply, varying depending on the man in the affirmative, he was executed by the magistrates, however as a subject of the empire to the laws, and to the executioner, to determine the best place to remove the body to the Nazarenes, and to commit it to the prescribed form, to the genius of the Christians. After such a charge, and a flimsy dream of justice having been set a reading, at the execution, and such made, and would the better to impress would be again, and even a sacred to the gods here. If however the place was to have a period in, so that it was to be made to be made. This would be sent, but only, and that would have been to be made to be made to be made. The offender was first to be thrown into the disgusting Barathrum or Tully (par. 1271), then to be stretched out the rack, or cross, or staked, lastly to be beheaded, or thrown to the beasts, and in case of death by decapitation, the body to be cast to the dogs. To give the details of an ordinary martyrdom is neither necessary nor within the scope of the present work. The way in which death was met by the great majority of the true Christians may be learned from the accounts furnished so copiously by the Church historians, especially Eusebius.

At the commencement of the second century, Ignatius, a bishop of Antioch, was summoned to bear witness to the fact of Christ having risen from the dead. He gloried in it. "From Syria to Rome," he says in his epistle to that church at Rome, "I fight with wild beasts, by land and by sea, by night and by day, for you."

* Translated in Towson's edition of Foxe's "Acts and Monuments."

Application of the word Saint.

chained among ten leopards (that is, a band of soldiers), who are made even worse by kind treatment. By these images, however, I learn daily the more to be a disciple of Jesus, yet am I not barely justified. Oh that I were one to the real wild beasts, which are prepared for me! May I find them eager to despatch me! I will encourage them to devour me without delay, and not use me as some, who through fear they would not touch. And if they will not despatch me willingly, I will provoke them to it. Pardon me, I know what is good for me. Now I begin to be a disciple, I care for nothing, of visible or invisible things, so that I may win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the torments of the devil come upon me; be it so, only may I win Christ Jesus."

When finally his sentence was put into execution, he stood up bravely and defiantly before the lions. These were crowned by his venerable and majestic appearance, and of abounding last virtue which seemed to radiate from his body. He, however, spoke out bravely, crying, "I am the wheat of Christ. I am going to be ground with the teeth of wild beasts that I may be found pure bread." At length the fierce animals seized the holy martyr and despatched him. He suffered in the eleventh year of Trajan, A.D. 109.

1348. *What was the object of the epistle to the Ephesians?*

St Paul in this epistle had a two-fold object, which was dogmatic and hortatory. The earlier part treats of matters of faith, the latter chapters of the practice of morality.

1349. Ephesus was the capital of Asia Minor, and celebrated for its temple of Diana, to which the majority of the people of the East went frequently to worship. But St Paul having upon two occasions preached there—the first time for nearly two years, the second for one year—a numerous church was established. He wrote this epistle to them when he was a prisoner at Rome, and sent it by Tychicus. He admonishes them to hold fast the faith they had received, and warns them and also those of the neighbourhood against the subtilty of the philosophers, and the doctrines of false teachers, who were coming among them. It was written about the year 62.

1350. *Why does St. Paul address the Ephesian converts as saints? (Eph. i. 1.)*

Because the term, signifying holy, was appropriately applied to those who had been baptized and had received the gifts of the Holy Ghost.

1351. The fervour and simplicity of the first Christians, their community of goods, the cheerfulness with which they endured sufferings, and even laid down their lives for Christ, and the mutual charity existing between them, which excited the admiration of the very heathen themselves, doubtless gave them the best claim to be addressed as saints. The term had been used under the old dispensation. The

St. Paul to the Philippians.

rebels, Korah, Dathan, and Abiram, addressing Moses and Aaron (Numb. xvi. 3) had said—"Ye lay too much upon you, seeing all the congregation are holy (or saints), every one of them." But if the faithful observers of the old law were thereby declared holy, with how much more reason might the disciples of Christ be thus addressed.—(Brown.)

1352. *Why does St. Paul say, "Be angry, and sin not"?*
(Eph. iv. 26)

Because he wishes to show that although anger is a dangerous passion, and if indulged, leading to much evil, it may be a just and reasonable emotion if regulated and directed against a legitimate object.

1353. Our Saviour was undoubtedly angry when he drove the traffickers from the temple. God is angry with evildoers every day. The context, "let not the sun go down upon your wrath," shows that anger, however just, must not be suffered to grow. If moved to anger we must return without delay to a calmness of mind and temper.

1354. *Why was the epistle to the Philippians written by St. Paul?*

To thank that congregation of Christians for their benefactions to the apostle and the infant churches. Also to convey to them some admonitions concerning charity, unity, and humility, etc., and to warn them against false teachers.

1355. Philippi, a considerable city of Macedonia, was named after Philip, father to Alexander the Great. St. Paul had preached there, as related. Acts xvi. The Philippians had a great veneration for the apostle, and supplied his wants when he was at Corinth, and again when he was a prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the Bishop of Philippi.

This epistle is written throughout in a very animated and elevated style. It is full of the most sublime and the most affecting exhortations. It resembles in the production of a father addressing his children, than that of an apostle laying down authoritatively what is to be received and followed. The whole of it shows how very much St. Paul loved and esteemed those to whom he addressed it.*

1356. *Who were the bishops and deacons mentioned?*
(Phil. i. 1.)

By bishops many understand those who were only the chief ministers of particular churches, not the superintendents of

Epistles to the Colossians and Thessalonians.

diocesses as at present. St. Chrysostom also observes that the name deacon was applied to any minister under the "bishop."

1357 *Why does St. Paul (Phil. i. 7) speak of his "bonds" and the "defence of the gospel"?*

Because he was then enduring his first imprisonment at Rome, and was waiting for his trial as a Christian before the tribunals.

1358 *Who was Clement, mentioned Phil. iv. 3?*

The disciple "whose name is in the book of life" was the fourth bishop of Rome.

1359 The church at Corinth has been disturbed by a certain Clericus wrote a letter to the Corinthians, which was much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have wished to rank it among the canonical writings. It breathes a spirit of true Christian charity and simplicity. We have no authentic records of what occurred to Corinth during the persecutions of Domitian, we are assured that he reigned the third year of Trajan, A.C. 160.—(Calmet.)

1360. *Why was the epistle to the Colossians written?*

Because St. Paul wished to disabuse that church of some errors that had been taught by Cerinthus, a heretic, concerning the angels, whom he (Cerinthus) had placed superior to Christ, and recommended the Colossians to worship.

But St. Paul begins his epistle by reminding the church of the excellency of Christ, saying, that "He is the image of the invisible God, the first-born of every creature. For by him were all things created, whether visible, or invisible, whether thrones, or powers, or principalities, or powers, all things were created by him, and for him, and by him all things consist." In this argument he deduces the invalidity of the Jewish law, its ceremonies, &c.

The epistle was dated by St. Paul from his prison at Rome, shortly before his death.

• 1362. *Why did St. Paul write the epistles to the Thessalonians?*

Because after preaching in their city, and making numerous converts, a number of unbelieving Jews, envying his success, raised a commotion against him, and he, with his companion Silas, were obliged to quit the place.

Account of Timothy.

the end of the world was very near at hand. It was commonly received by both the Jewish and Gentile converts, that the destruction of Jerusalem and the day of final retribution would be nearly if not absolutely coincident.

1370. Some false teachers, taking advantage of certain expressions in the first epistle (1 Thess v. 2, 3), had begun to sound a terrible alarm, declaring that the last day was nigh at hand approaching. St. Paul in this passage takes occasion to allay these apprehensions by showing that many events had yet to occur, which of necessity should precede the second appearance of Christ; that the Thessalonians were not to be shaken by the assertions of these unauthorized alarmists, but were calmly to await the day, whenever it might arrive.

1371. *Why were the Thessalonians exhorted (2 Thess ii. 15) to "hold the traditions which" they "had been taught, whether by word or by epistle"?*

Because the New Testament Scriptures had not then been written, or at least not in such a complete way as to preclude the necessity for an oral communication of doctrine and practice.

1372. *Why does the second epistle conclude thus.—"The salutation of Paul with mine own hand, which is the token in every letter"?*

Because in every case the epistles were written by an amanuensis, with the exception of an autograph postscript—(Conybeare.)

1373. The apostle here gives the Thessalonians a caution against the spurious apostles who had crept in among them. They are to beware of deceitful letter-writers, they had been deceived by such. This deception he is anxious to remove, signing the present communication with his own hand, and sealing it with his own seal, for although the rest of the epistle had been written by another, these concluding words were written by himself.

1374. *Who was Timothy?*

He was a native either of Derbe or Lystra, cities of Lyconia, and a distinguished disciple and fellow labourer of St. Paul.

1375. His father was a Gentile, but his mother a Jewess. Her name was Eunice, and his grandmother's name was Lois. St. Paul commends their piety, and the good education they had given Timothy. When St. Paul came to Derbe and

St. Paul's Epistle to Timothy.

Lystra, a. c. 51 or 52, the brethren reported were a brant against the mild and good apostle of Lycaonia. The apostle elected to take him as a companion. He circumcised him at Lystra. Timothy applied himself to labour zealously in the gospel, and did St. Paul very important services through the whole course of his preaching. It is not known when he was made bishop, but it is believed that he received very early the imposition of the apostle's hands, and thus became a member of a particular revelation or order from the Holy Ghost. (1 Tim. iv. 14, 2 Tim. i. 6.) St. Paul names him not only his dearly beloved son, but also his brother, the companion of his labours, and a man of God, observing that there was none more united with him in heart and mind than Timothy.

He accompanied St. Paul to Macedonia, to Philippi, to Thessalonica, and to Berea, where he remained to confirm the converts. When at Athens, St. Paul sent for him to visit him there. He was afterwards sent to Thessalonica, and, generally speaking, accompanied his great master through the whole of his journeyings.

In the year 54, when St. Paul wrote the epistle to the Hebrews, he tells them that Timothy was "set at liberty," but he mentions no circumstances either of the imprisonment or of the delivery of this disciple.

It is thought that Timothy was the person of the chief part or nearly the whole of the epistle to the Hebrews. Some Greek copies hint as much, and it is expressly affirmed by the Syriac copies obtained by Dr. Buchanan from the Syriac Christians in India.

1376. *Why were the epistles to Timothy written?*

Because it was necessary for their author, being near his end by martyrdom, to leave some special directions to his disciple towards the correction of error and the government of the infant church.

1377. St. Paul wrote to Timothy the first of the two letters from Macedonia, a. c. 64 or 65. (1 Tim. vi. 21.) He recommended him to be moderate in his austerities, and to drink a little wine for his health's sake. After the apostle went to Rome, a. c. 65, being now near his death, he wrote to him his second letter, which is full of kindness and tenderness for this dearly beloved disciple, and which is justly considered as the last will of St. Paul. He desires him to come to Rome to him before winter, and to bring with him several the greatest St. Paul had left at Troas. If Timothy went to Rome, as is probable, he must have been a witness there of the martyrdom of St. Paul, a. c. 66.—(Caluist.)

1378. *Why is it supposed that Timothy suffered martyrdom?*

Because the "*Acts of Timothy*," of which Phocius has transmitted to us an abridgment, impart that on January 22, a. c. 97, the pagans of Ephesus made a great feast, in which they carried in procession the images of their gods, being masked and armed with great clubs; that Timothy rushed in among

St. Paul's Epistle to Titus

them to prevent this idolatrous superstition, but they killed him with stones and with their clubs—(Galnet.)

1379. *Who was Demas, mentioned 2 Tim. iv. 10?*

He was at first a zealous disciple of St. Paul, and very servicable to him during his imprisonment; but some years afterwards (about A.D. 65) he forsook the apostle to follow a more secular life.

1380. He withdrew to Thessalonica, his native city. Epiphanius informs us that he renounced the faith, and embraced the heresy of the Gnostics, who held Jesus Christ to be a mere man, and not God, and who supposed that he became an idolatrous priest of the sun, and that he recovered after his fall.

1381. *Who was Alexander the copper-smith? (1 Tim. i. 20; 2 Tim. iv. 14.)*

He was a great opponent of the apostles, a relapsed convert as is supposed, who was "delivered over to Satan" by St. Paul on account of blasphemy.

1382. *What is meant by the lion from which St. Paul speaks of being delivered? (2 Tim. iv. 17.)*

All commentators agree that by this lion is meant the Emperor Nero, from whose hands the apostle was unexpectedly delivered after his first imprisonment at Rome.

1383. *Why is Timothy exhorted to make "diligence to come before winter"? (2 Tim. iv. 21.)*

Because at that early period, when the art of navigation was in its infancy, it was usual to journey by sea in the summer and part of the spring and autumn only.

1384. At the approach of winter, ships were driven to pieces, or drawn up upon the beach. In Eastern countries, as Asia, and Asia Minor, St. Paul's voyage from Palestine to Italy; see also Philo's "History of Progress," sect. on Navigation.

1385. *Who was Titus?*

He was a disciple of St. Paul, a Gentile by religion and birth, but was converted by St. Paul, who calls him his son.

1386. St. Jerome says that he was St. Paul's interpreter, and this probably because he might write what the apostle dictated; or explain in Latin what St. Paul

St. Paul's Epistle to Philemon.

and in Greek, or render into Greek what St. Paul said in Hebrew or Syriac. He visited Jerusalem, the scene of the dispute about circumcision. Some would have had Titus submit to the Jewish rites, but to this brother St. Paul nor Titus would consent. It was sent by the same apostle to Corinth towards the end of A. D. 56, on occasion of some disputes in the church. It was very well received by the Corinthians, and much satisfied with their ready compliance, but would receive nothing from them, thereby manifesting the disinterestedness of his master.

From Corinth he went to *St. Paul in Macedonia*, and gave him an account of the state of the Corinthian church (2 Cor. vii. 1, &c.). All the while afterwards the apostle desired him to return to Corinth, to regulate things against his own coming. *Titus* really undertook this journey, and departed homewardly (2 Cor. vii. 5, 6, 17), arriving with him *St. Luke* secondarily at the Corinthians. *Titus* was made Bishop of Crete about A. D. 66, when *St. Paul* was obliged to quit the island, who cared for the other churches (A. D. 67). The following year he wrote to *St. Paul* again, that as soon as he should have sent *Titus* to his Antenna to furnish supply for his place in Crete, *Titus* would come to him to *Nicomedia* and *Macedonia*, where the apostle intended to pass the winter. (Tit. iii. 12.)

1387. *Why was the epistle to Titus written?*

In order to convey to that disciple and bishop some directions and admonitions touching the ordination of ministers and the qualities that should be found in them.

[illegible]

1389. Why was the epistle to Philemon written?

In order to reconcile that eminent convert with his servant, or slave, Onesimus, who had absconded from Philemon's house at Colossæ and fled to Rome.

1300. The epistle was written by St. Paul when a prisoner for the first time in Rome, about a year B.C. It contains, says St. Chrysostom, "an admirable instruction and witness of the apostle's charity towards a poor, filthy servant." Erasmus saw in it an epistle "Christus noster wrote with gentler colours."

The use of P₂ lemon at C₁ group had become a effective, it was so serious, etc. on

The Epistle to the Hebrews.

account of the great facilities offered for the assemblages of the Christian converts. At the time when St. Paul wrote this epistle, he was in full expectation of being set at liberty on, of paying a visit to the Colossians. Hence the invitation (in verse 22) to Philemon to prepare a lodging for its author.

A more lively writer with great aptness says:—What a beautiful picture of the humanizing effects of the gospel does this epistle convey! Onesimus, bearing this letter in his hand, returns to his master. The apostle expresses a confidence that Philemon would enfranchise his slave out of regard to his Christian profession, yet he is willing to charge himself with the price of his liberty, as well as the compensating of any wrong done by Onesimus to Philemon. Not satisfied with this demonstration of his love for the new convert, St. Paul interposes the strongest personal recommendation—‘If you can find me a partner in the work of the gospel, receive him.’—a reward. Onesimus’s well received. His hopes are realized. The power of divine truth and love receives a striking and wonderful illustration. Such was the gospel in its origin.”

The epistle contains but one chapter, yet comprises an excellent summary of the whole spirit of the New Testament.

1391. *Why was the epistle to the Hebrews written?*

The main design of the epistle is to show that every one’s justification and salvation is to be hoped for by the grace and merits of Christ, and not from the law of Moses.

1392. *Why is St. Paul’s epistle to the Hebrews so called?*

Because it was written and addressed to those Christians in Palestine who had formerly been Jews.

1393. As St. Paul had shown in his epistles to the Galatians and Romans. To the former he had demonstrated that righteousness could not be obtained through ceremonies and the ceremonies of the law, to the latter, that even the moral precepts and works of the law were insufficient without the grace of Christ. In this, to the Hebrews, St. Paul proves that righteousness is not to be obtained through the sacrifices of the old law.

1394. *Why were doubts for a long time held as to the authorship of this epistle?*

1. Because, contrary to his usual and the ordinary custom, St. Paul had not appended his name thereto. 2. Because it differs from his other epistles in style.

1395. St. Jerome says:—‘The epistle which bears the title ‘to the Hebrews,’ is thought by some not to be St. Paul’s, from the difference of style and phrase, but they judge that it was written by Barnabas, as Tertullian supposes, or by St. Luke, as others think. Or else of Clement, afterwards bishop of Rome, who, as they say, compiling together the sayings and sentences of Paul, phrased them in his own style and manner. Or others, as some judge, because St. Paul writing to the Hebrews, on account of the odiousness of his name among that people, suppressed it in the first

The Epistle of St. James

entry of his salutatio is contrary to his accustomed practice, and as he wrote to the Hebrews, he wrote himself a Hebrew, so he wrote in Hebrew—that is, his own tongue—the more frequently—and this afterward was translated into more elegant Greek than St. Paul was accustomed to write. And that is thought to be the cause why it differeth from his other epistles."

1396. *When and where was the epistle to the Hebrews written?*

St. Paul wrote this epistle about the year A. D. 63, and either at Rome or in some other part of Italy.

1397. This latter fact is deduced from Heb. xiii. 24. "Salute all that have the rule over you, and all the saints. *They of Italy salute you.*"

1398. *What are the principal contents of the Epistle to the Hebrews?*

From the first to the third chapters inclusively, the apostle exhorts the Hebrews to the belief in Christ, by showing his dignity and pre-eminence above the angels, and above Moses; from the fourth to the eighth chapter, that the priesthood of Christ was above that of Aaron, thence to the middle of chapter ten, that the new law and testament is preferable to the old; in the eleventh and twelfth chapters he commends faith, from the example of the ancient patriarchs; similar exhortations compose the rest of the book.

1399. *Why is the epistle to the Hebrews placed last in order among St. Paul's writings?*

1. Because it was the last written in point of time; and 2, because much disputation had arisen with respect to its authorship and canonicity.

1400. After a careful weighing of the arguments on both sides, the epistle was finally inserted in the canon of Scripture at the council of Carthage, A. D. 397.

1401. *Why is the general epistle of James so called?*

Because it was addressed, like several of the following epistles, not to any particular church or person, but to the general body of Christians throughout the world.

1402. *Why is the writer of this epistle termed "the lesser," or "St. James the Less"?*

Because he was the younger of the two apostles of that name, or the last called.

Epistles of Saints Peter and John.

1401 He is called the son of Alphaeus. Alphaeus is a Grecized form of the Aramaic *Elphas*. Hence St. James the Less is the son of Mary the sister of Christ's mother, and the cousin of our Lord. He was one of the apostles, and was the first bishop of Jerusalem. The epistle was written about the year 62. *The chief end of life* is 1. To know the pattern and principle of faith and good works (James 1). 2. An exhortation to patience, to wait for the divine gift of wisdom of grace. 3. An unbridled use of the tongue is reprobated. 4. Admonitions against pride, vanity, ambition, etc. 5. A trust in riches is denounced. 6. The answering of two such children in the name of the Lord is ordered (James 11). 7. Exhortation to prayer.

That is the same said by St. Augustine to have been written to refute the rising errors of Simon Magus, and Zoroastrian, and other magicians. It should not be so easily despised and rejected, from the fact, that the passage cites the 111 Scriptures and the 1400 verses of the laws of Moses, and thus largely exceeds any ordinary Jewish tract, as it is the deep wisdom of a man who was called the Father of the Fathers, like the 4800 years of the Hebrews, and like the mountains of the Orientals even to the present day.

101. *Why were the epistles of St Peter written?*

They were written and addressed to the converts (principally from Judaism) scattered throughout Asia Minor and the adjacent countries, in order to confirm them in the faith, and to regulate some matters of discipline.

The following titles were written for volume 10 of the collection (L 1394).
 1) "A" (the date was just given to me by my informant,
 A.C. 68). The dialect used is equally simple and dignified.

1406. Why were the three apostles of St. John with you?

They would appear to have been written to confirm the doctrines of the Trinity and of the Incarnation of Christ; topics which had previously been largely treated of in the evangelical history of the same apostle. Besides which they enforce strongly the duty of love to God and our neighbour, and in this respect, are in accordance with the revealed character of the disciple whom Jesus loved.

117 There are also letters to be written about sixty years after our
Letter to Seneca. The first of these is the postscript addressed to my particu-
lar person. The second is addressed to the Hon. friends of my acquaintance, and
the third (quite to Gauss, a friend and supporter of the infant science)

1408. Why does the evangelist John in his second epistle (verse 11) forbid a Christian to salute a man, of another sect?

Because from the nature of the ancient, and especially the

Epistle of St. Jude.

Oriental methods of salutation, such a course would have carried an erroneous appearance, and would have possessed the very injurious effect of confounding distinctions and giving encouragement to heresy.

139. The existence and value of Eastern salutations have been already noticed (page 80). It may be added here, that the Hebrews were sometimes so particular in these regards as to repeat not less than ten times the words of salutation, with singing, and the interrogation respecting each other, "How do you do?" a great portion of this ceremonial was the *shalom*, *shalom*, *shalom*, which is consistent with the Christian profession.

1410. *Why does St. John (2 John i. 1) call himself the elder?*

Because probably on account of his great age, St. John being the last survivor of the twelve apostles.

1411. The term *elder* was also used to designate the presiding minister or bishop of a particular church.

1412. *Why is the absence of the apostle John's name from the first of his three epistles in proof that he did not write it?*

Because it was rather a characteristic of the beloved disciple to omit the mention of his own name, as may be observed in the gospel according to St. John, where, when speaking of himself, he calls himself "the disciple."

1413. *Why was the epistle of St. Jude written?*

Because of certain heresies broached by the Simonians, Nicolaites, and Gnostics. The apostle condemns these innovators, and describes their doings in very strong terms, exhorting the faithful followers of Christ to contend earnestly for the faith first delivered to them, and to beware of false teachers.

1414. From its usage in verse 17, this epistle would seem to have been penned when all the apostles, except perhaps St. John, were united in the East, for he speaks of a period at which he addresses his readers, as the last time, or but a few days, foretold by the other apostles.

In connection with the history of St. Jude, a very interesting account is given by Eusebius Hist. Eccl., lib. ii. cap. 20 of the execution of two rebellious of the apostles by the emperor Domitian, A.D. 95-96. It is as follows:—

"The Domitian feared the coming of Christ, as Herod did, and therefore commanded all the Jews, who were known to be of the stock of David to be killed. There were remaining a great deal of time certain of the Lord's apostles, nephews of

The Book of Revelation.

John, who was called our Lord's brother after the flesh. When the emperor, who had brought these up before Domitian, the emperor, demanded of them whether they were of the stock of David. Which, when they had granted, he asked again what possessions and substance they had. They answered, that they both had more between them, than a father and thirty acres of ground, and how they got their living and sustained their families with the hard labours of their lands, showing both their hands unto the emperor, being hard and rough, worn with labours, to witness that to be true which they had spoken. Then the emperor inquired of them concerning the kingdom of Christ, what manner of kingdom it was, how and when it should appear? They answered, that his kingdom was no worldly nor terrene thing, but an heavenly and eternal kingdom, and that it should appear in the consummation and end of the world, when time He, coming in glory, should judge the quick and the dead, and render to every one according to his deservings. Domitian, the emperor, hearing this (as the saying is), did not condemn them, but respecting them as wise persons, let them go, and also stayed the persecution against the Christians. They being thus discharged and dismissed, afterward had the government of churches, being taken for martyrs, and as of the Lords kindred, and so continued until the time of Trajan's death (the apostle's translation).

1415. *What was the book of Enoch quoted by the apostle Jude in his epistle? (Verse 14.)*

It is doubtful whether the words quoted in this epistle were taken from an actual writing then or formerly in existence, or whether a knowledge of them had been handed down to the apostolic days by tradition. Many ancient writers mention an apocryphal book of the prophecies of Enoch, yet St. John might know them from the immediate inspiration of God.

1416. This work is undoubtedly lost. Alledged copies of the book of Enoch exist at Paris and Rome. The book was never received into the canon, and, among those about which no reasonable doubt exists, but has been ranked with the deuterocanonical or apocryphal books.

1417. *By whom was the book of Revelation written?*

By the apostle St. John, who, being banished by the Emperor Domitian to the island of Patmos, received these extraordinary communications from heaven, and wrote the book there.

1418. St. John's own account says that, being an exile for the truth of the gospel in the said island, the Revelations were made to him immediately from God, or immediately through angelic messengers, that he was directed to write them in a book, and to transmit them to certain persons or churches. In the first, second, and third chapters are contained the instructions and exhortations which St. John was commanded to write to the seven bishops (or angels) of the churches of Asia. The

The Revelation.

remaining chapters contain prophetic matters referring to the afflictions of the Christian Church, and to the end of the world. The Revelations were written in Greek.

This obscure but mysterious book was very generally, and universally ascribed to the apostle John, during the first two centuries, and when this began to be questioned in the third century, it was evidently in consequence of certain erroneous explanations of particular parts which led to expectations, the disappointment of which soon led some for a time to doubt the authority of the predictions on which they had been founded. The difficulties which were about this time entertained were however soon removed, and although the book was not publicly read in the early Christian churches, this was from its mysterious character, rather than from any doubt of the authority which it claimed — Kette's "Pictorial Bible.")

1119. *Why have so many various interpretations been put upon the prophetic portions of the book of the Revelations?*

1. Because of the very dark and symbolical language in which it is couched. 2. Because of the great interest which such a book would naturally excite, referring, as it evidently does, to the end of the world—the final judgment—the state of the saints in heaven—the reprobate souls, etc., etc.

1120. With regard to the interpretation of the book of Revelation St. Jerome says that it contains "as many mysteries as words, or rather mysteries in every word." Epist. ad Paulin. c. 1, p. 174, ed. Benedict. The connection of such a book and prophetic ideas, which comprise the work, has at all times been a labyrinth in which the greatest genius have lost themselves, and a rock on which most commentators have split, the great Sir Isaac Newton not excepted. Scaliger praises Calvin for saying, "He was too wise to write about the Revelation." However, there have been more dissertations written upon the subject than perhaps upon any other connected with the scriptures. That the writers differ widely in their interpretations, can be a matter of no surprise, when it is seen that St. Jerome the compiler of the Vulgate, and Calvin, equally despair of affording a true solution.

1121. *Where is the island of Patmos, to which St. John was banished, and in which he received the "Revelation"?*

It is situate in the Ionian Sea, about thirty miles distant from the nearest part of the western coast of Asia Minor.

1122. It is at present called Patmo. On account of its stern and desolate character, the Roman emperors made it a kind of penal settlement, or at least a place to which state criminals might be appropriately sent. To this island accordingly the apostle was banished by Domitian towards the end of his reign, or about the year a. d. 80. It is stated, upon the authority of Tertullian, that this banishment took place after the apostle had been miraculously delivered unhurt from a vessel of flaming oil, into which he had been cast.

The Revelation.

1423. *Why are the heads of the leaders of the seven churches designated angels?*

Because in the prophetic style everything is called an angel that notifies a message from God, or executes the will of God.

1424. But the Hebrew and the Greek words signify messenger. But in the Serpents a prophet dream is called an angel (although occasionally we find that real angels, that is, spirits, in partly human form, appeared). The power of fire that went before the Israelites is called an angel (Ex. xiii. 21, 22). The words and flames of fire, sent by God to teach us, or as rods to punish us. The angel of a nation denotes its king or ruler. The angels of the churches were no other than the ecclesiastical ministers set over them: whether bishops, priests, elders. It is to be understood that the angels are addressed, not the angels of the seven churches, as in the numbers of the seals, but rather than, if at all, to the ministers.

1425. *Why is our Saviour called Alpha and Omega—the beginning and the end?* (Rev. i. 8, xxi. 6.)

Because the former, *alpha*, the first letter of the Greek alphabet, derived from *aleph* the first of the Hebrew alphabet, stands for one, or "the first;" *omega* is the last or concluding letter.

1426. Our Lord is called *alpha* and *omega*, which signifies that he is the beginning and the end of both the dispensation of the law, the Hebrew, *aleph*, and of the dispensation of the gospel, *omega*, or the letter of the new dispensation. Taking it in the former, which is the more genuine, and more so, it applies to express the eternal Christ. Moreover, as a thought after the Jewish manner, it signifies the beginning for the "Revelation" being written by a person of that age, as such a thought would not have occurred to a stranger who might have imagined the imagery. (Calmet.)

1427. *Who was meant by "the angel of the Church of Ephesus?"*

Timothy, St. Paul's disciple, was made first bishop of Ephesus by the apostle, who laid his hands upon him. If it be true that Timothy did not die till a.c. 97, it can scarcely be denied that he was the person to whom a reprimand is addressed. (Rev. ii. 1—5.)—(Calmet.)

1428. Rosenet says, "We must not suppose the sins which are reproved by St. John, to belong exclusively to Timothy, but to some members of the Ephesian church."

The Seven Churches.

Ephesus, a well-brated city of Ionia, in Asia Minor, was principally remarkable for its temple of Diana, the magnificence of which attracted an immense resort of strangers. The coin of Ephesus annexed, is taken from Calmet. It represents the temple, or shrine of Diana, enthroned in her famous sanctuary. The style of the medal may give some idea of the craft of Demetrius, mentioned Acts xix. 24, who was a maker of silver shrines and images, models of this temple; and doubtless of other emblems attendant on her. With regard to the figure representing Diana, it will be observed that her head is surmounted with a glory; on its top is the modius whence issues a flower. She has many breasts, indicating the many nutritive powers of nature.



COIN OF EPHESUS.

1129. *Who were the Nicolaitans (mentioned Rev. ii. 6)?*

They formed an infamous sect, who disturbed the rising church by the superstitions and all the impurities of paganism. (St. Aug. de Hæresib.)

The Nicolaitans were rather common in Asia during the first century. They claimed to be founded by Nicholas the deacon; but this person was a devout man, one of the first converts, and was St. Stephen was one, and was not the cause of their impiety. In opposition to the pluralism of the first council at Jerusalem they chose to eat meat that had been offered to idols, and were very lax in their moral reformation. It is true that they pretended to exhort to purity, but their teachers were always seven or eight days after the officers had been elected. The false teachers by this laid upon the Nicolaitans as libertines.

1131. *Who was the angel of the church of Smyrna? (Rev. ii. 8—10)*

It is generally supposed to have been Polycarp (called St. Polycarp in the Martyrologies), who was made bishop of that church by the apostle John.

1132. The countenance given to the angel of the church of Smyrna agrees with what is known of the face of this great martyr, and it is observable that the

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letter contains no reproach. Calmet adds, "There is some probability that the martyrdom of St. Germanus and others of Smyrna, who suffered under Marcus Aurelius, was what St. John had in view when he says, *ecce, in the part of Jesus Christ the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days, be thou faithful unto death, and I will give thee a crown of life.*" The situation of Smyrna is well known, it is a city of Asia Minor, on the Archipelago.

1433. *Who was the angel of the church of Pergamos?*
(Rev. ii. 12.)

Eusebius says that this bishop's name was Carpas. He is commended in the text for his faithfulness, although his see is designated as Satan's seat.

1434. Pergamos was a considerable city of Troas, or the region where the ancient city of Troy had stood, or Phrygia. It is celebrated as the place where parchment was first made, hence the term *pergamum*. The N. Testaments were here in great force. The doctrine of transubstantiation is pointed out in verse 14, and compared with the sin of Balaam. (Num. xxiv. and xxxi. 16.)

1435. *Who was the Antipas mentioned, in connection with the church of Pergamos, as the "faithful martyr"?* (Rev. ii. 13.)

He was one of the first disciples of our Saviour; his "acts" relate that he suffered death by being burned in a brazen bull.—(Calmet.)

1436. *Who was the angel of the church of Thyatira?*

Opinions are divided upon this matter, and it cannot with any certainty be said who this person was.

1437. Thyatira was a city of Asia Minor. The term Jezebel is understood to denote figuratively a very wicked woman, who used her beauty and influence in connection with the Nicolaitanes to corrupt and pervert the faithful Christians of that church. Some very powerful arguments, if any are wanting, in favour of the divinity of Jesus Christ, are to be drawn from the verses addressed to the church at Thyatira. The attributes of the Son of God in verses 18, 19, are such as belong only to God himself. God alone is the searcher of hearts, He alone judges people "space to repent" (ver. 21). He alone can give the saints "power over the nations," "to rule them with a rod of iron," and to break opposing powers to atoms, "as the vessels of a potter" are broken to shivers.

1438. *Who was the angel of the church of Sardis?*

The bishop of this church is not known by name. There was a Christian writer of the name of Melito, who presided

The Seven Churches.

over this church during the reign of Marcus Aurelius, about A.C. 170 or 175. The person above alluded to was most probably his predecessor.

1439. *Why his name has not come down to us is probably due to the fact, that he did not merit any great commendation.* His works were "a true and perfect belief" (Rev. ii. 2). Sardis was a city of Asia Minor, formerly the capital of Orontes, king of the Lydians.

1440. *Who was the angel of the church of Philadelphia?*

It was most probably Quadratus, a disciple of the apostles, and the author of a written apology for the Christian religion, presented to the Emperor Adrian.

1441. *There were several towns bearing the name of Philadelphia. This was a city of Mysia, in Asia Minor.*

1442. *Who was the angel of the church of the Laodiceans?*

It is not known at present what the name of this bishop was, and this is probably for the same reason that those of some others are not remembered, namely, that the bearers of them did not merit that distinction.

1443. *There are several cities bearing the name of Laodicea. The one in question was of Phrygia, on the river Lycus, near Colossae. Its ancient name was Diopolis, afterwards Rhossus. Lastly, Apollonius, surnamed Stratoniceus, rebuilt it, and called it Laodicea, from the name of his wife Laodice.*

1444. *Why is the word "Amen" applied as a name or title to the Almighty? (Rev. iii. 14.)*

Because in Hebrew it signifies "true," "faithful," "certain." Christ here takes the title of "The Amen," as if he said, "I am the truth."

1445. *What is meant by "a book written within and on the backside"? (Rev. v. 1.)*

Books were then skins, membranes, or parchments; and when written on both sides part of the writing appeared, though they were rolled up.

1446. *Why was the book sealed with seven seals? (Rev. v. 1.)*

To signify that it contained mysteries and secrets of high importance.

Notes on the Revelation.

1447. According to Eluv, at Roman testaments were null and void without the testator's seal, and the seals of seven witnesses.

1448. *Why is it said that the number of the children of Israel varied, or signed with the mark of the Divine acceptance, was "a hundred and forty-four thousand"?* (Rev vii 4).

Venerable Bede, in his commentary, thus explains the meaning of this passage:—

1449. "The number of one hundred and forty-four thousand is not to be taken in a literal and strict sense, but to express in general terms the great number of the elect; for it appears that the tribe of Dan, which must have produced some elect, is not mentioned, and the tribe of Joseph is put in lieu of that of Ephraim, so that if it be supposed that these numbers must be taken literally, the tribe of Joseph would have produced a double number to that of any other tribe, since Manasseh was his son, and the tribe of Dan would have produced none."

1450. *Why are the blessed in heaven represented as clothed in white garments?* (Rev. vii. 9.)

1. Because they denoted holiness and purity of life. 2. They were tokens of joy and pleasure. 3. In the prophetic style they indicated prosperity and success.

1451. Thus Isaiah honoured Joseph by arraying him in vestures of fine linen. And in Rev. vii. 9, fine linen is interpreted to mean the righteousness of saints, as well as a mark of honour. The same is said to be arrayed in it, "clean and white," in allusion to the robes of Eastern nations. It was used in the patriarchal times, also among both the Greeks and Romans. In the primitive church, persons, so soon as baptized, received new and white garments, in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then bound themselves. They were called *christiani* from *christianus*, "white," and hence our English word *candidate*. These garments were worn for seven days (from Easter-day to the following Sunday, most commonly), and then laid up as an evidence against them if they ever receded against their holy profession. Hence also to don one's garments is to bid from one's baptismal vows and engagements.

1452. *Why is such frequent reference made to Babylon in the Revelation?*

Because under that term was implied the whole united power of opposition to Christ's Church until the end of time.

1453. That by Babylon is also meant pagan Rome most commentators agree. The first or literal Babylon was the hegemon and supporter of idolatry and tyranny: first by Nimrod, or Ninas, and afterwards by Nebuchadnezzar; and therefore

Notes on the Revelation.

As a fully established monarch and conqueror, she was not content with the power she had won, but she sought to extend it further and to make it more permanent. Thus, she and her husband, who was a powerful monarch of Persia, were able to conquer the Persians and to make them subjects of the Macedonian empire. And, in the end, she was able to conquer the Persians and to make them subjects of the Macedonian empire. And, in the end, she was able to conquer the Persians and to make them subjects of the Macedonian empire.

1451. Which is the most curious part of the New Testament, called "the prince of the power of the air"?

Because the power of the air signifies that government and dominion which is exercised by evil spirits, who have their habitation assigned them in the air above us, and who are represented in Scripture as subject to one who is the Lord or prince over them, the author of their apostasy from God, and their leader in their rebellion against him.

115 It was the opinion of Philonias that there was full of souls or spirits. This opinion will be borne out by a careful study, but a Jew, who believed that, from the creation to the present, all things were full of these creatures or rulers, and that these were the spirits who ruled the government of the world that, I am darkness. Our Saviour, who stands upon the ground, says, "I, his apostles, and we, your congregations, that the evil spirits were subject to them," "Rejoice not in this, that the evil spirits are subject to you, but rather rejoice that your names are written in heaven."

1136. *Why does the Bible conclude with the word "Amen"?*

Because by that word is expressed a full and hearty concurrence with all that has gone before.

[illegible]

NOTE ON THE REVELATION.

145. Appended are some paragraphs elucidatory of a few of the phrases or symbolical expressions essentially characteristic of the book of the New Testament. They will be found extremely interesting, for others the reader is referred to Daubuz's "Symbolical Dictionary," edited by Wemyss.

BOOK OF LIFE. (Rev. III, 5.)

It is recorded in the history customs of the Romans, that "the names of the ^{good} who had been punished for sins which were expunged from the master-roll." Hence the words, "I will blot his name out of the book of life."

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THE WHITE STONE.

In Rev. ii. 17, it says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone." The most ancient way among the Greeks of giving seal and in emblems of identity was by black and white pebbles, the black were for condemnation, the white for a quittal. The like was done in popular elections. Hence a white stone became the emblem of absolution in judgment, and of conferring honours and rewards.

THE WHITE HORSE. (Rev. vi. 2.)

"And I saw, and behold a white horse." White horses were formerly used in triumphal processions, or as tokens of victory. I saw a white horse in reality, or even in a dream, was accounted a happy omen by both the Jews and Romans.—(Dr. Kitto.)

MARKS UPON THE FOREHEAD. (Rev. vii. 3.)

It was a custom traceable to the Romans and Greeks to affix marks, either debility or nobility, upon the forehead. These marks are alluded to in Ezek. ix. 4, where the Almighty commands angels to "go through the midst of the city, and set a mark on the forehead of every man who sighs for the destruction committed in the midst thereof." Among the Greeks and Romans, men in Eastern countries, the practice has always obtained. The Brahminical forehead markings are well known, probably the phylactery or sacramental inscription worn on the forehead by the Phariases were an amplification of this practice. With the decline of the Jewish ceremonial the markings ceased, but among the primitive Christians it was customary to mark a cross with water (as in baptism) upon the forehead.

CHAPTER XII.

SUPPLEMENTARY.

1159. *What is meant by a father of the Church?*

The appellation is given to several of the most eminent among the early Christians, who, under the character of patriarchs, bishops, or doctors, were instrumental, under Divine providence, in establishing and consolidating the primitive church.

1160. *In what way did these primitive fathers conduce to the establishment of Christianity in the world?*

In various ways:—By witnessing, sometimes to death, to the truths they had received, either personally from the apostles

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or indirectly from those who succeeded them; by combating and refuting heresies; by interpreting difficult portions of the sacred Scriptures; or by writing or compiling commentaries upon them.

141. The chief of these fathers are as hereunder enumerated, they are not arranged in a strict chronological order, but according to their relative importance.

1462. *Who was St. Athanasius?*

He was a native of Alexandria, in which city he was born about the year 296.

143. His parents were heathens, but Alexander, the bishop of his native city, took him under his patronage, and carried him to the council of Nice, where he distinguished himself with such energy against the Arians, that on the death of his predecessor, in 326, he was chosen his successor, though not more than twenty eight years of age. He had been previously persecuted by the Arians for his consecration, and now their rage against him was rekindled, partly as he refused to accept their leader into the church, though constrained to do so by Constantine. The Arians raised against him various base accusations, so that at length succeeded in getting him banished. On the death of the emperor he returned to Alexandria, where he was received with great joy. But when Constantine came to the throne, the Arians renewed their persecutions, on which Athanasius fled to Rome, where Pope Julius espoused his cause, and by his good offices got him reinstated as bishop of Alexandria. At the end of Julius reign he was driven again into exile, but on the accession of Jovian he was restored and continued to enjoy his seat unmolested till his death in 371.—(Watkin's Biog. Dic.)

Athanasius was a fervent advocate of a maintaining the truth in an age when errors attacking the great foundations of our faith were urged with great ability. The Scripture doctrine of the Trinity, as explained by him, at length triumphed over the heretics, who had one faith of words without substance and reality, and the views of Athanasius have been received in substance by all orthodox churches to the present time.—(Biog. Univers.)

1404. *Who was St. Chrysostom?*

He was born at Antioch, about A.D. 314. He was of a noble family, and his father, whose name was Secundus, was a general of cavalry.

145. The name of Chrysostom, which signifies golden mouth, he acquired by his eloquence. He has also been called the Hammer of heretics, and compared to the sun. Successful at the bar, for which he studied, he applied it to become for six years an ascetic. When he emerged from his retirement, he became a preacher, and gained such high reputation for his piety and moral exhortations, that he was raised to be patriarch of Constantinople, A.D. 385. At length he incurred the hatred of the empress Eudoxia, and was sent into exile, in which he died A.D. 407.

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1466. *Who was St. Augustine, or St. Austin?*

He was born at Tagasta, in Africa, in 354. His father was a plebeian, and his mother, Monica, a woman of exemplary piety.

1467. Though he had all the advantages of good education he spent most of his early years in debauchery. In 375 his father sent him to Carthage where he led the dissipated life, and became a disciple of the Manichees*. In 380 he taught rhetoric at Carthage with great reputation, but still continued a dissipated life. His mother took occasion from his going home to visit, but could not get her advice heeded. At last she had recourse to prayer. Wearied with his situation in Africa, Augustus removed to Rome where he taught rhetoric with great applause, and in 384 was appointed professor of rhetoric at Milan. Here he learned of St. Ambrose, who had been a convert, and he returned to his heret. In 385, and was baptised in 387. The next year he returned to Africa, and was created a priest. He was at first a cadaster to Valerius, bishop of Hippo, and afterwards his successor. In 391, governor of his diocese, he was made excommunicated by the bishop of Hippo, and with great zeal against the Manichees and Pelagians†. His controversies with the latter procured him the title of doctor of grace. In 428 the Vandals, under Genseric, having invaded the country, Augustus was carried to Sicily, but refused, and was carried off by a fever during the siege of Hippo in 430.

His writings have always been in great estimation, and are the foundation of what is called catholic unity. Some are founded on texts, and are termed canonical or constant. They are the common property of the whole Christian world. His work on the City of God, and his Confessions, have often been translated.

1468. *Who was St. Ambrose?*

He was a native of France, having been born in 340 at Arles in Gallia Narbonensis, of which province his father was then lieutenant under the empire.

* So called from Moses, the founder of the sect. He claimed to teach that man's nature consists from the books of Scripture, an Arabian, who maintained two eternal principles, one good and the other evil. He, undoubtedly, set them together, and made a new use of them. He professed to have miraculous powers of healing, but failing to cure the son of a certain lady of Persia, she had him promiscuously thrown to the ground, and his body given to the dogs, A.D. 278.—(Mosheim.)

† Pelagius, the originator of the heresy bearing his name, was a British monk, whose real name was Morgan, which he changed after the Greek equivalent. Pelagius, meaning "born of the sea." In 410 he went to Rome, where he opposed Augustus on the subjects of *nice, original sin, and election*. The works written by him in defence of his views upon these subjects were condemned by the council of Carthage.—(Dupin.)

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1490 He lost this parent at an early age, but his mother gave him a most excellent education, which he duly improved. While yet a young man, he dedicated himself with constant application as a heretic by Probus, the prefect of Italy, one of his council. The same friend nominated him governor of Milan, where he conducted himself with great satisfaction five years, when a singular event occurred which completely altered his state of life. In 374 Auxentius, bishop of Milan, died, and hence was the contest in the election of a successor to the vacant see, that the governor was called upon to quell the dissension.

This he attempted by persons in the great church, and with such consequence, that a voice from the crowd exclaimed, 'Ambrose is bishop.' The saying was scarcely uttered, than it reverberated through the whole city, in which Ambrose in great surprise retired. This crowd's station, according to the usage of the age, was considered as of divine direction, and Ambrose was selected to be the object not only of the popular choice, but of that of heaven.

After many struggles against it, Ambrose was under the necessity of yielding, on which he devoted his property to serve the Church and the poor. At that time Arius* prevailed greatly in order to protect himself as Express J. Milan, mother of young Valentinian; but the new bishop, terrified by fear or envy, opposed the liberty with the utmost firmness, nor would he suffer his professors to take possession of a church at Milan, though an appeal came to that purpose was sent with a military force to compel obedience. Ambrose was also much troubled with the Pagans,† who attempted to restore their former worship, in which they were successfully resisted by the Bishop of Milan. When Maximianus invaded Italy, Ambrose, at the desire of the Emperor's justice, was exposed by a charge to participate in his progress, but he vainly. The emperor, however, was more fortunate, his army, and succeeded in relieving Valentinian, who afterwards named the Arminianesy. At the beginning of the reign of Theodosius the great, a circumstance occurred which diffused a brilliant splendour around the character of Ambrose. During the residence of that emperor at Milan, a tumult arose at Thessalonica, in consequence of the imperial officers were slain. Theodosius hearing this, ordered that a general massacre should take place at Thessalonica; of which Ambrose being apprised, he instantly repaired to the emperor, remonstrated with him on his barbarity, and prevailed on him to promise that the command should be revoked. Instead of this, however, the mandate was carried into execution, and seven thousand persons perished. Ambrose on this charged the emperor with the guilt of murder, and a breach of faith, for he would suffer him to enter the church, but after a public penance, and signing a declaration, but no warrant for capital judgments should be executed till thirty days had elapsed from the signing of it, in

* So called from Arius of Alexandria, the author, or at least the principal defender, of that species of heresy which denies the divinity of Jesus Christ. He was born and died in the fourth century.

† The word Pagan now first came into use. Pagans, or *pagani*, meant "dwelling in the villages," "country people." The great majority of the dwellers in it was in cities had, at least, embraced Christianity, but for the or heathenish people were still under his dominion in the old heathenism. At the time of St. Ambrose, therefore, a Pagan and heathen meant the same thing.

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order that there might be time for reconsideration and mercy. St. Ambrose died in 397. The hymn "Te Deum laudamus," of his composition, has been universally adopted in the liturgies of the Church.—(Cave.)

1470. *Who was Origen?*

He was one of the fathers of the Church, born in 185, at Alexandria, and studied philosophy under Clemens Alexandrinus. Being persecuted by his diocesan, Demetrius, he went to Caesarea, and afterwards to Athens. During the persecution of Decius, he was imprisoned and tortured. He died in 253.

1471. His great works are the *Hexapla*, Commentaries on the Scriptures, and a treatise against Celsus. In his Commentaries he is said to have indulged to an extreme in his use of allegory. Some of the doctrines advanced by him have been condemned for instance, one asserting the pre-existence of souls. The most esteemed of his works is that against Celsus, an Epicurean philosopher of the second century.

1472. *Who was St. Cyril?*

He was a father of the Church, who flourished in the first half of the fourth century.

1473. He was born at Jerusalem, A.C. 317, ordained presbyter in 345, and after the death of Maximus in 350 became patriarch of Jerusalem. Being a zealous Trinitarian, he engaged in a warm controversy with Acacius, the Arabian bishop of Caesarea. His adversary accused him of heresy. His invaluable church ornaments, which he had inherited from his father, for the laudable purpose of supporting the starving inhabitants of Jerusalem, during a famine. Not satisfied with this, Acacius assembled a council at Caesarea in 357, which took it upon itself to depose Cyril. But the council of Seleucia, held two years after, restored him to his see. The very next year Acacius, by his intrigues, succeeded in gaining the patriarchate, but he was again restored to his see by the emperor Constantius. Valens, the Arian emperor, on ascending the throne, deposed Cyril the third time; but it was not until after the death of Valens that Cyril was allowed to return to Jerusalem. He was a brilliant man, and by the council of Constantinople, in 381, and died a few days before his death. Of his writings there remain twenty-three catecheses, written in a style of elegance and simplicity which are esteemed the finest and best outline of Christian doctrine.

1474. *Who was St. Cyprian?*

He was bishop of Carthage, and was born A.C. 200, of a respectable family, and was for some years teacher of rhetoric in that city.

1475. His reputation in that office was great, but his habits were loose and expensive. At the age of 46 he was converted to Christianity, upon which he gave

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his property to the poor, and reduced his living to pittance. The Church in Carlisle soon chose him a priest, and in 1218, bishop. In this station he acquired an extraordinary character, and became the idol of both clergy and people. During the persecution under Decian he fled, but still exhorted his people to constancy in the faith. In 257, he was banished to Chelms, and the next year was beheaded. His only crime was preaching the gospel in his garden near Carlisle. Cydon is an eloquent writer, though with a tincture of the harshness of his master Tertullian. An explanation of the Lord's prayer by him, and eighty-one of his epistles are extant.

1476. Who was St. Basil?

Basil, called the *Great*, to distinguish him from other Greek patriarchs of the same name, was born in 329, at Casarea in Cappadocia. After having studied at Athens, he for a while taught rhetoric, and practised at the bar. In 370 he was made bishop of Casarea, where he died in 379.

• 1477. He is the most distinguished ecclesiastical among the Greek patriarchs. His efforts for the regulation of clerical discipline, of the divine service, and of the standing of the clergy, the number of his sermons, the sagacious and judicious treatment of the Armenians and Jacobites, his exertions for the promotion of a holy life, for which he promulgated rules, prove the extent of his influence. The Greek church honours him as one of its most illustrious patrons.

1478. Who was St. Hilary?

He was a father of the Church, born at Poitiers in France, and educated in the Pagan religion, which he renounced when grown up to years of judgment.

1579 In 375 he was made Bishop of Poitiers, in which situation he distinguished himself by his zeal for the orthodox faith against the Arians, for which he was banished to Phrygia, where he continued four years, and employed his time in writing his books on the Trinity, and other works. On his return to France he continued to exert himself in the propagation of the doctrine of the church till his death in 477. The best edition of his works is that of Paris, folio, 1663. He is to be distinguished from Hilary, bishop of Arles, who died in 419.

1480. Who was St. Irenæus?

He was a native of Greece, and the disciple ^{by whom} it is supposed he was sent into Gaul. ^{first} a priest in the church of Lyons, and on the ^{death of} Pothinus, in 174, succeeded him in that bishopric.

1431 He had a disputation with Valentius at Rome, ^{a council at} Lyons, in which the Gnostic heresy was condemned. ^{great river of} He laboured to allay the controversy respecting the ^{inflaming Easter} pasche, and laboured to allay the controversy respecting it. ^{4.c. 202.} He was beheaded at Lyons in the persecution under Se

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and How the Manichæists. But it is, however, even a modern ecclesiastical historian, is very important for Tertullian's life. (See the *Monist*, 14, and find a sect of his own called Tertullianists, who adhered to Africa till St. Augustine's time, by whose name the sect were as a discipline was kept in a case. The time of Tertullian's conversion is not known. The peculiar character of Tertullian's mind appears to have been a religious and a philosophical one. He was very earnest but his earnestness was probably a narrow one, with little room for assertions and acts which were against prudence and reason.

1486. *Who was Justin, surnamed the Martyr?*

He was one of the earliest of the fathers of the Church, and was born at Neapolis, the ancient Sichem of Samaria. He was brought up in the Pagan religion and after studying in Egypt, embraced the Platonic system, from which, in the year 132, he was converted to Christianity.

1487. He returned to his native land, and after his reception into the Christian religion, at the beginning of the reign of Antoninus Pius, visited Rome, where he wrote against the Jews, "the *Dialogue of Trypho*," and presented his first "Apology" to the Christian emperor (Trajan), who in consequence of it adopted a more liberal policy. He returned to his native land, and at Ephesus he had a conference with a Jewish Rabbi, of which he has left an interesting account in his works. On his return to Rome he engaged in a controversy with Crispian, a philosopher and a pagan, and a second apology for Christianity to Marcus Aurelius Antoninus Pius, which was not so successful as to its immediate results, as might be feared. At the instigation of Crispian he was arrested and beheaded, A.D. 165.—(Dupin.)

1488. *Who was St. Gregory?*

There were two principal ecclesiastical writers and bishops of that name.

1. Gregory (Nazianzen) who was born in 324, at Nazianzen, in Cappadocia, of which place his father was bishop. He received an excellent education, which he improved at Athens, and here he formed an acquaintance with St. Basil, for whom he officiated some time as reader of rhetoric. On his return home he was ordained, soon after which he wrote poems to counteract the designs of Julian, who had prohibited the Christians from teaching youth.

* The second Gregory, of the same name, was born at Nyssa, in the Roman Empire. He was a bishop. He is called a martyr, but whether he suffered martyrdom is not known. He was far from a rigorous man, and his own father excommunicated him for seducing a young girl. He was a student in a school, and a disciple of Origen. His principles were very similar to those of the Manichæans (Page 313, note.)

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1489. In 378 he went to Constantinople, where he was chosen bishop; which appointment was confirmed by Theodosius in 380. After residing there some years, he resigned it, and returned to his native place, where he died in 389. His works have been printed in Greek and Latin, in two vols. folio.

2. Gregory (Nyssen), the brother of St. Basil, and bishop of Nyssa. He was a zealous defender of the orthodox faith against the Arians; for which he was deposed and banished by Valens. He still continued, however, to oppose that faction, and had a share in drawing up the Nicene Creed. He died in 396. His works were printed in 1615, in two vols. folio.

1490. *Who was Eusebius?*

He was an ecclesiastical historian, and is supposed to have been born at Cesarea in 267. He took the surname of Pamphilus, from his friendship with that martyr, and received orders from Agapinus, bishop of Cesarea, whom he succeeded in 315. He had a considerable share in the disputes relating to Arius, whose cause he at first defended; but afterwards he assisted at the council of Nice, and subscribed the confession of faith drawn up by that assembly.

1491. He was also at the council of Tyre and Jerusalem, by which last he was deputed to go on a mission to Constantine, who honoured him with many marks of his favour. He died in 338 or 340.

1492. *What was the origin of the Calendar?*

It was the pious custom of the early Christians to celebrate yearly the memory of the martyrs on the days on which they suffered. On that day the martyr was considered to be born to a life of glory and immortality, and, with respect to that second life, it was called the day of his birth. The different churches therefore were careful to preserve an exact account of the particular days on which the martyrs obtained the crown of martyrdom. The book which contained this account was called a Calendar.

1493. At first the Calendar contained the mention of the martyrs only; but in course of time, the confessors, or those who, without arriving at the crown of martyrdom, had confessed the faith in Christ, by their heroic virtues, were admitted to the same honour. The calendars were preserved in the churches. Various editions of the calendars were published. The most famous one is by Joseph Allamant, and is entitled *The Calendar of the Universal Church, illustrated with Notes*. The Calendar annexed to the "Common Prayer" is a compilation and abridgment from various foreign calendars.

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